Bush Miss Carrie E.

The young lady
can no[t]
a missio[n]

Flint, Oct. 25th 1880.

Rec'd Oct. 28.

Dear Dr. Clark,

Hearing that you are going to Chicago for the first week in November, my Uncle & Aunt most cordially invite you to stop here on your way there or back and I need not tell you how glad I should be to see you here. My Aunt was my Father's favorite sister and is a warm friend of Missions & of every good work. My Uncle is a man of the world, but one in whom you would be greatly interested I believe. I am on the watch for his soul and would greatly like to have meet you and hear you tell of your work. You would enjoy this house full of pictures and books & its hearty hospitality and I am sure the Pastor of the church would be glad to see you. The people here need rousing on the subject of Missions and if you wished the op-

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But my invitation is most of all for a day or two of rest & enjoyment in this pleasant place. I have, too, my eye on a young lady here who, I think, would make a fine missionary. If she will think of the subject I would like to have you see her. If I can see her before the mail goes I will inform you of the matter in this letter, if I can not in this, I will send you word at Chicago, if I can get your address there.

Flint is only sixty-six miles from Detroit and the time of trains are 9:27 A. M. & 5 P. M. We will meet you at the depot at any time you set. I am glad to inform you that I am really gaining health & strength. I am so glad & grateful that I have no words to express my joy. I am obliged still to be careful of excitement & fatigue. Go to-day to Grand Blanc for a missionary meeting but shall be at home to-morrow. My address is care Hon. E. H. Thomson, Flint, Mich. Latest from Harpoot is not comforting about the College and I presume you have heard of the death of Arthur Barnum.

Trusting we may see you & with love to Mrs. Clark.

Sincerely,

Rev. N. G. Clark, D.D. Carrie E. Bush.

I look back on all the way God has led me in the past. I wish I knew Dr. Raynolds' address, that I might write to them.

Please give my love to Mrs. Clark and kind regards to Dr. Alden, Mr. Strong & others. I owe the latter many thanks for a kind invitation to his house at the time of the meeting of the "Board," but have not yet written it, I fear.

Yours hopefully & gratefully.

Carrie E. Bush.

Please let Mrs. Bowker see this letter.

Rev. N. G. Clark. D. D.

Flint, Nov. 27th 1880.

Rec'd Dec. 2.

Dear Dr. Clark

Your kind letter of Nov. 3d I received and learned with regret that we should not see you here. I hope that you are now wholly recovered from your illness and strong for the work that you love. It is the hardest work one can do, to be laid aside from all work.

Alas! for that notice in the "Congregationalist". I would give ten dollars, if I had it, (just now I haven't but two!) if that had not been printed. I assure you that it was only a small meeting, comparatively, in a little country place where an aunt of mine lives, and as they wished me to come very much, I thought I would venture. Was it wise? Not very, as I found to my

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Dec. 13th 1882.

Miss Louise Ward

a dreadful thing for me to be here idle and yet have to draw on Mr. Ward for money, that I wanted to see if I could not do a little work. I suffered a week of terrible nervousness in consequence and so concluded that that was not the way for me to earn my living!

The change for the better in my health is marvellous. I have gained flesh, a fine appetite, and sleep well. It seems as if I could do a great deal of steady <u>work</u> now, but excitement I can not bear yet. My mind is at rest here and, with returning health, the terrible gloom of soul has vanished and I can often think with joy of the perfect rest & happiness of my dear Father. God has been very good to me. I feel as if I want you to know how wonderfully, without medicine or a physician, He has healed me & it seems to me a

result of submission to His will which I experienced some six weeks ago, since which I have felt none of the bad symptoms which I had before that time.

I hope that light will be thrown upon my duty with regard to my future place of work in Turkey. It is certainly a great pleasure to be wanted. I have had very kind letters from Harpoot, urging my return there and asking me to wait until I get rested & then reconsider my decision. I try not to think much about it now, but would be most glad to have duty made plain. I had most kind letters from Miss Fritcher & Miss Washburn welcoming me to their help & Mrs. Parmelee has also written urging my return with them to Erzroom. I can well afford to trust the Lord for guidance in this matter when

great sorrow has evidently been blessed to her. Homer is in Phelps Dodge & Co's., New York and my dear sister is busy, happy & abundantly blessed in her home & teaching in Albany. She is a brave, noble girl, learning and doing good all the time and enjoying wonderful health for her.

Dr. Bushnell's sermons are old friends and I think I remember the one you mention. I will also remember all your kind advice & be very careful of my health.

With love for Mrs. Clark,

Always gratefully,

Carrie E. Bush.

Miss Carrie Bush

Flint, Dec. 13th 1880.

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

Your kind letter of Dec. 6th was duly received and Anne also forwarded hers from you. Before the reception of these I had found that it was not necessary for me to go east for the sake of the "Cheerful Workers" and had also received a letter from a cousin in Kalamazoo, offering me a pass to & from that place and inviting me to visit her. I have strong hopes that her husband will be able to get me a pass clear on to Chicago. So I wrote my sister that if I should come east now I should fail of my

Carrie E. [illegible]
Flint, Mich. Feb. 12th 1881.
Rec'd Feb. 15, 1881.

... entirely, I feared. I felt so well that it seemed to me I could start west and she would feel easy about me, provided I had made a move which she knew would tend toward here in due time. She has written me saying that she fully agrees with me and so I go to Kalamazoo this week, then to Mr. Barnum's sister's home at Watervliet, Mich., for a few days, then to Chicago, if nothing hinders. I hope that you, as well as Anne will approve of this. I am so much stronger that I believe it will not harm me, provided I do not undergo the excitement of speaking, which I will be careful not to do when it will harm me.

My questions written to Chicago with regard to talking a little, quietly and in private, about Missions, was with the idea of

Rev. N. G. Clark. D.D.

Kalamazoo. Dec. 29th 1880.

Miss Annie E. Bissell
Kalamazoo Mich. Dec. 29. 1880
Rec'd Jan 3. 1881

having this helps to pay expenses if I was able to bear it, but now that I have these passes, I shall not feel that anxiety. I have refused two invitations to speak this week & shall be careful. Shall only be tempted where I see some little, weak meeting to which it will not make me nervous to speak. I have gained 12¼ lbs. since I reached America and almost all, if not all, since I came to Flint.

If I gain strength until spring, I suppose I may be able to go back to my work next fall, may I not? I have had this in my mind ever since I came. In order to be ready for this, I wish to see some more of my friends before spring & then be with Anne and Mamma the rest of the time before I sail. Mamma is still with her sister in Taunton. Her

Miss Corrie C. Bush
Kalamazoo Mich. Dec. 29. 1880
Rec'd. Jan 3. 1881

Kalamazoo. Dec. 29th 1880.

Rev. N. G. Clark. D. D.

Dear Dr. Clark.

Will you please direct and forward the enclosed letter for Dr. Raynolds of Van, for I presume by this time he has left Brünn. as I have heard through Mrs. Parmelee that ~~they~~ (Dr. & Mrs. Re.) are to be in Florence for the winter.

I am somewhat disappointed in not being able to go on to Chicago, since the friend who had invited me there, owing to illness in her house, is not able to receive me. 329
Of course it must be for the best. This terribly cold weather does not encourage me to travel and I may not be able to reach Watervliet, as I had hoped. day after to-morrow. My plan is to go from there

Chicago. I was favored with a pass to this place, by my cousin's kindness and he hoped to do the same for me clear on to Chicago & back, if I understood him rightly. I have been kindly cared for & am grateful.

Please accept for yourself & Mrs. Clark my best wishes for a "Happy New Year," and the same for Dr. Alden.

Sincerely,

Carrie E. Bush.

here I have been able to take a few lessons of a friend (gratis) and they have greatly helped my voice weakened as it was by so much teaching of others. I have thought that if I could have such an opportunity in Wellesley, I might, also, be able to do some studying and hear lectures & thus be better fitted for my work. Only this would make me willing to stay away from my work another winter. This winter I have not been strong enough for such effort, now, I am. I long for my own legitimate work as I grow stronger.

If I were in Boston I would show you some letters from natives, recently received, showing plainly how dissatisfied the students are. One preacher speaks of Mr. W.'s making the people very angry in a talk he made at the dedication of their chapel. It is very sad.

Miss Carrie E. Bush
Rec'd Feb. 15, 1881.

Flint, Mich. Feb. 12th 1881.

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

I returned this week from a delightful trip to Kalamazoo, Watervliet, Chicago and Rockford. I think it did me a great deal of good. I feel stronger than at any time since reaching this country. I have carefully avoided the excitement of speaking at missionary meetings and feel that this is one reason why I am doing so well.

I am planning now to leave here in two or three weeks, possibly sooner, to go soon to New York before the "Cheerful Workers" close their meetings, which they do

Please give much love to Mrs. Clark, and to friends at the "Rooms," my kind regards. Hoping you are well and rejoicing in your work, I am sincerely, Carrie E. Bush.

offer to prepare some of my out-fit for me & I am in constant correspondence with them. I anticipate much pleasure in meeting them. I can not tell you how much rare kindness I met with on my western trip, reaching even to help in making the expense very slight. I tried to help on the good cause in a quiet way wherever I went.

Lately I have received a letter from Miss Van Duzee, in which she expresses great disappointment that I am not coming to her help. She certainly is in great need and I have, during my journeyings, been on the look out for an associate for her. Miss Sill of Rockford told me that she had just strongly recom-

Wright of Kansas, who offers herself for missionary work. I wrote this week to the "W. B. M. I." pleading Miss Van Duzee's cause and asking if they could not send Miss W. to her. I wish that you, also, would kindly speak for Miss Van Duzee in her loneliness & ill health. It may be that this lady is "just the one."

I say to all that "I hope to return to my work in the summer or fall," am I right? Sometimes I wonder if it would be possible for me to stay next winter and be in some place like Wellesley to take singing & music lessons for which I have such a passionate love and which, even with my poor training, I have used in the last ten years to the most of my ability for the help of others. While

his words were so severe that, instead of being useful, it was harmful. We shall see what result there will be." I have heard nothing further, but it shows the lack of wisdom, & I know that Mr. Barnum went during the winter to this same place and found the brethren in a poor state and left them somewhat revived.

Hagopse Boegian whom you know, could not work with Mr. W. and was on the point of writing to the "Board" the general feeling of the people, (as others have before wished to do,) and Mr. Browne prevented him in pity for Mr. W. I can not tell you in how many ways he has tried to shield Mr. W. Miss Seymour and I have known something about it. One of the students in writing to me speaks very bitterly of the College & its President. I presume he is a sample of the spirit found in many. He says, "You are succeeded with a proper successor. We are sorry for this. But let me be silent while I am in this College."

Mrs Carrie E. Bush
Watertown, March 26th 1881.
Rec'd Mar. 28

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

Your kind letter of Feb. 24th I had hoped to reply to at some very leisure time, when I could write very carefully. To-day I feel that I must take the time, as a letter from my sister Anne informs me that she has applied for a position as teacher in Wellesley College and I wish to ask if you will add to past kindnesses a good word for her. She seems to have had abundant success in her three years of teaching, especially in the department of Latin. She is not satisfied with the position she now has & seeks a change. I know that she is an earnest, enthusiastic teacher and, from those who know her even better than I, I hear of her as wonderfully capable in any work to which she may place her hand. She is also a devoted

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"I have many things to tell you, but I have not so much time to write them, only I say that there are many confusions" (disagreements, I suppose)

fluence over her scholars. You know how much I shall desire to leave her in a comfortable home with a congenial work when I go from the country and I am sure you will be kind enough to recommend her for next year, if there should be a vacancy at Wellesley.

I reached here a week ago yesterday, after a very brief visit in Rochester. That visit was full of interest and excitement and it was well that I had to break off and come here to rest. I hope to leave here by the 9th of April, stay until the 14th at Albany, with my sister Anne (Eng. French & Classical Institute, 131 North Pearl St.,) when we shall go to New York, where I hope to meet the Cheerful Workers on the 16th. They are kindly making part of my outfit and showing a great interest in my work. I do not believe I had better try to go to Boston for the Farewell Meeting, as a quiet corner like this in my cousin's home is worth

now

and my visit to New York will be a little hard for me. It would be a great pleasure to be there. Does not Turkey present rather a belligerent prospect for this summer? The latest news makes me anxious for our friends there.

I know that you will consider anything I write about Mr. Wheeler as strictly confidential, only to be spoken of if absolutely necessary. Of course I am willing to have it known that I have said it, if it is positively necessary for the work's sake. If I know my own heart this is the only reason for which I write and ~~speak~~ feel so strongly about him. I am confident that the students do not respect or love him. I am confident that he alienates the people and students by his harsh and unkind speeches. I quote from a letter written by one of our preachers just after the dedication of a new chapel, — "The first Sabbath of our going to the new chapel Mr. Wheeler came and preached, but

myself personally in the last sentence.
My meaning in other words is, were it necessary for his removal to have me removed also, I would be willing, but of course no such necessity would exist.

I am almost afraid to write this letter lest I be guilty of uncharitableness, but when such great interests are at stake some one must be willing to speak. I would gladly have remained silent, but the Harpoot work is constantly on my mind & heart.

Sorrowfully, but sincerely,

Carrie E. Bush.

P. S. I have not a copy of this letter & can not make one to-day. Should be glad when you answer to have this sent back for me to copy, if you wish to keep it, if not, I can destroy it.
My address until the 7th will be,
Care Charles A. Sherman, Esq.
Watertown, Jeff. Co. N. Y.

"I have many things to tell you, but I have not so much time to write them, only I say that there are many confusions" (disagreements, I suppose) "between Mr. Wheeler & College boys. Wait and you will surely hear what you have not heard yet." In another brief letter, he says, "If you were to return to Turkey again & enter Harpoot you would see a great change, especially among the College students. I believe you know many things on the condition of the College; if I were sure that no one writes such letters, I would do it." He also speaks of the boys getting hold of missionary books and periodicals & growing indignant over what is written about their nation. These things Mr. W. has unwisely placed in their reach. If I write this young man I shall quietly reprove him for the spirit he manifests, but my own belief is that he has good ground for it. Could you hear Mr. W. speak to or of them as he often does, you would not blame them so much.

gent nature, which Miss Seymour lately quoted to me, makes me feel that there is danger of Mr. Barnum's bringing upon himself ~~the~~ opprobrium because of his support of Mr. Wheeler. They will naturally class the two together if Mr. Barnum sustains Mr. W. in his course or allows himself to follow the latter's example and deal harshly with the people.

You recognize Miss Seymour as a woman abounding in charity, unbiassed in judgment and full of the Spirit of the Master. Will you allow me to say to her in a private letter, — Dr. Clark wishes me to ask you the following questions, Is Mr. Wheeler, according to your judgment, harming the work in College and community by his presence in Harpoot? Is he harming Mr. Barnum's influence over the people, by the support which the latter is obliged to give him? Is the College prospering as it ought

retrograding? Is there serious discontent among the students?

Pardon me for suggesting these questions. There may be many more that you would wish to ask and, perhaps you would think it better to write them yourself & send through me, so as to awaken no inquiry there. It is clear that no one can answer these questions so frankly & wisely as Miss Seymour and yet, I fear that pity for Mr. Wheeler will incline her, as it has us all in time past, to speak too leniently of him. There is also another motive, the desire to have no trouble, but, I am free to say, that if things are in as bad condition as I fear, I should rather never go back to my work there if, by so doing, I could take away the baneful influence now there, that festering sore in our noble work. Could I make a greater sacrifice?

I fear I have not expressed

Watertown, N.Y. March 29th '81.

Langdon S. Ward, Esq.

Dear Sir,

Please credit Dr. H. N. Barnum of Harpoot with one dollar, charging the same to me. Please specify in the credit sent to Harpoot, that it is from Miss Bush.

May I trouble you to ask Dr. Clark to inform me when Dr. Raynolds will reach this country & what is his present address. I forgot to speak of this in a late letter to Dr. Clark.

With love to Mrs. Ward,

Sincerely,

Carrie E. Bush.

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Mch. 30. 1871.

Dr. Clark.

Mch. 30. 1871.

~~when we not convenient to go~~
with one of the gentlemen and as I shall often wish to stay longer at one place than they. Would that there were a young lady ready to go with me, so as to take Miss Seymour's place in the school, that she might tour with me. I well know how hard this work will be. Didn't I wake up too early this morning and imagine myself in a little Armenian village, lonely enough to cry, dirty, tried by the coldness of the people, & didn't I cry out, "Who is sufficient for these things?" Don't I know, too, that the things which tried me in Mr. W. will do so more than ever, if I let them? But, God helping me, I will conquer everything. I will be patient, and, my work not being under his care, I hope we shall not clash. Then, too, I have, especially

N.Y. ✓

Watertown, March 31st 1881.

Rec'd April 1

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

You can well believe that all this winter the one thought and question that has been uppermost in my heart has been, "Shall I go back to Harpoot?" In spite of my decision not to, I must confess to a lingering hope that the way would be clear for me to return. When I really imagined myself as separated from Miss Seymour and the people whom I have labored for so long, I was plunged in sorrow. Letters from most of the missionaries, urging my return in the most kind & cordial manner and, also, from some of the people, have increased my sorrow and led me

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will to have me reverse my decision. Mrs. Allen has written me twice about it, saying that there is a work there which none but I can do. The needs of the field have been set before me in such a vivid way, that, though I knew all before, I have been more and more impressed with the fact that it may be that God calls me imperatively to return.

My anxiety to decide right has been intensified of late & the question has been constantly in my mind. Your last letter, speaking of the going of ladies to Sivas, Cesarea and Broosa made me feel that I must decide soon, if I was to return, yet, when I wrote you last Saturday I was not ready to speak of this. This week I have been praying & thinking about it very earnestly. When I received

Miss Seymour's letter yesterday, commencing, "Here is an old heart longing to see you to-night; it bounds with the very thought of your walking in and sitting down beside me" and one from Mr. Browne in which he speaks of a long conversation held with Mr. Barnum on the subject, both favoring my return, and one from Mrs. Browne, saying that there is a work there that I can do "better than anyone else." I say when I read these things, added to what Mr. & Mrs. Barnum & Mr. & Mrs. Allen have previously said, after much prayer & thought, I feel that I can & must return to Harpoot.

Of course I shall wish to go, not for the school, but for village & field work. I shall wish to have some trusty man to go and come with me, so that it can be safe to go alone

since dear Father's death, longed to ~~do~~ make greater sacrifices for the Master, and here is the opportunity; He says, too, "My grace is sufficient for thee," so, taking as my motto, "This one thing I do, forgetting the things which are behind, &c. (the "one thing", being work for those poor women,) I am ready to go back to Harpoot. I think that this will roll quite a burden off me, as the ~~matte~~ question of my future work has worn upon me more than a little.

Now I would greatly like to know when those young ladies are to sail and can I go with them! Is that the best time & way? My own strong desire is not to leave until the first of September, as Mamma & Anne have necessarily seen so little of me and long to be with

I sail, and wish the latter day to be delayed as long as possible.

I presume you will hear of the loss of one of the finest teachers in the College (and possibly two from our school,) the trouble growing out of correspondence between several scholars in the two schools, only the legitimate result of Mr. Wheeler's radical views. Do you know that when he reckoned 55 pupils in Female Dep't, he included 12 from the common or intermediate school of the city, viz. the higher class there, just because some of our girls go there to give two or three lessons? Please do not mention this in letters to Harpoot and pardon me for alluding to the subject again, but these things pain me so and it seems as if I must tell you.

Sincerely & hopefully,

Carrie E. Bush.

very important. Let me quote a little from Mr. Browne's letter just received. "You know the terrible need of our whole field for just this work, your experience & success in the same & the sincere love & joy with which you would be received everywhere. Mr. Barnum has just made me a visit of some two hours. I read him what I have written concerning you & he said "That's it exactly." He went on to say he had never been so impressed with the splendid opportunity for work among the women as during this winter. Everywhere the door is open & more promising for them than for the men. Every time he had been away he had returned determined to take Miss Seymour the next time

Watertown, April 1st 1881.

Mr. Clark.

Dear Sir:

Your most kind and satisfactory letter of Mar. 28th. was received last evening & I hasten to reply by this morning's mail, so that, if possible you may receive this as soon as one that I mailed to you yesterday after-noon.

Let me first give you my grateful thanks for your kind interest in my sister, and the same for your evident appreciation of what I wrote of Mr. Wheeler, as well as the kind confidence you show me. I have read with interest your circular 334

I think I must also quote a little from a late letter of Miss Seym[our] "Mr. & Mrs. W. have gone to [illegible] ghike to spend the week [of] prayer. I feel very sorry for them. Mr. W's position is anything but pleasant. Mr. Barnum took the College for a month, taking Mr. W's classes that he might go to the villages, but I do not believe he finds the warmest of welcomes there. I was glad that she was able to add, that they came back pleased with their visit. They seem to have done good that time." Of course I would not like to have it spoken that I quoted these letters

to the churches and [illegible]
may do great good. If I could see
you I would congratulate you on
your fine knowledge of Armenian
as shown there! It seems as if
I could recognize in it Harootune
Enfeajian's style.

It seemed to me wonderful,
the leadings of Providence that
I should, in my letter yesterday,
ask if you could not send another
young lady to Harpoot to take
Miss S.'s place in school, leav-
ing her free to tour with me, &,
by the next mail, I receive a
letter from you asking if it
would be desirable to have a third
lady go there. I know that I
can answer, without a doubt,
that it is Miss Seymour's strong
desire to be free from school
for village work and that

Miss S. says that Hagop Boojian speaks of dissatisfaction; also says that

for us to be able to tour together would be the happiest thing for both of us. Certainly Miss Seymour, rather than Miss Wheeler, is the one to do touring and Miss W. is now well inducted into the work of the school. Then, you know how much more contentedly Miss S. & I can tour together, than one of us alone and with what love & harmony we would devote time and strength to the women & the outside schools. I am delighted at the thought of just such a person as Miss Wright to be with Miss Emily Wheeler. I know that her coming would give us all great joy & especially Miss Seymour. Then there is poor Miss Van Duzee & Van to provide for! And yet Harpoot work looms up

very hard for me, I wonder?

Watertown, Apr. 1. 1881.
Rec'd Apr. 2.

when I asked if I should write them. I will try & send them in such a way that she will be impressed with the need of answering them.

I know the difficulty of recalling Mr. W., but, "can the leopard change his spots?" It seems to me that Harootune Enfeajian could tell you much. I find that Mr. Barnum and Mr. Browne are in great harmony.

Your letter is kept confidential as I trust this will be. I wish you were to be near Albany or New York when I am to be there that I might speak with you.

Most sincerely & gratefully,
Carrie E. Bush.

How sorry I am to add one feather's weight to your cares

but he found that impossible & so had to think of the golden harvest perishing & no reaper here. He spoke at great length heartily favoring your return here, but said he felt he had written all he could to you & Dr. Clark and all depended on you. May the Lord give grace & wisdom that you make no mistake which may cause you unceasing regret or our beloved and precious work to "suffer loss."" Mrs. Allen has written me in the same strain and others, also.

I am greatly pained to hear of Mr. Scott's intended return for such reasons, but so glad that they are no worse. As it is, it is a very sad case.

I realize all that you say about the "coloring" given by natives in what they write, but there is enough truth to make a very bad case. This matter of correspondence between members of the two schools made a great uproar in the schools & outside. Mr. W. tried to lay it on to Mr. Browne (the most conservative man we have in such matters, as you know,) and wished him reprimanded, but Mr. Barnum laughed at the idea and both he & Mr. A. warmly defended Mr. Browne. The very next day Mr. Wheeler came to Mr. Browne and said, "Oh! brother, if you possibly can you must help me. You must go over to the College & talk with the boys, cheer

them up, give them a singing lesson and try to assuage their excitement about Mesrob's (the teacher's) leaving.") Mr. Browne went, though it was hard to do; Mr. Wheeler stood by and listened with delight!! Mr. Browne seldom writes me about Mr. W. but two or three times has been led to write ~~about~~ things just as they are, partly for his own comfort, I suppose. I hope he will pardon if I copy one more sentence. "Mr. W. is in constant hot water with his teachers & pupils."

I will try and write to Miss Seymour to-day and perhaps to the station announcing my willingness to return. The questions I write to Miss S. it seems to me I had better write as for you, as I intended

Miss Carrie E. Bush
Orange - Apr. 26, 1887.
Rec'd Apr 27

relieved of school work and able to give myself to the village work, for which I feel myself better fitted.

Miss Seymour says that she intended to ask you to send me her letter to you, that I might read it. I should be very glad to see it. She says one or two things which I wish to write in correction of, or to throw light upon, some impressions I have received & given of Mr. W. One, that the young man in College who wrote me most bitterly about Mr. W., is not considered a man of principle and is now in disgrace for corresponding with one of the school girls. Come to think of it, this is the only thing she wrote in Mr. W.'s favor, but I am glad to be able to hope a little from it.

In the matter of going to Van for next winter or back to Harpoot either for touring or the school (trying as the latter and the former will be,) I feel that I only seek to know and do God's will, so as to be of most service to Him, though I know He does not positively need me. I do feel, that in the position in which I now stand as regards Harpoot, having written the station that I will return, they ought to be permitted, if possible, to give their consent or veto to my going to Van, ~~provided they~~

I am sorry to weary you with another letter; sorry that I have given you any perplexity or trouble. I trust you will be able to throw light upon my perplexity; Increase of physical

Van, April 2, 1881.

I have been trying for many days to write you a brief letter in regard to letters sent me by Dr. Raynolds and Mr. Henry Barnum requesting me to come to Van for at least next winter. They say that they have also written you of the matter. This urgent call coming right upon my decision to return to Harpoot, plunges me into deep perplexity. I see plainly what a great sacrifice it would be for Dr. & Mrs. Raynolds not to come to America, as it would seem impossible for them to do if provision is not made for the girls' school at Van. I see how lonely Mr. & Mrs. Barnum must be next winter if nobody goes and, also, that a perfectly new missionary lady would not be able to meet the

will be able to throw light upon my perplexity. Increase of physical strength upon last year, when I was so discouraged, the urgent calls of Harpoot friends and the work known & loved there, make me anxious first of all to return there and yet I am not deaf to the urgent and most cordial invitation from Van. Please give my love to Mrs. Bowker & a share in this letter.

Sincerely,

Carrie E. Bush.

Address care Mr. J. G. Broughton, 39 Bible House. N. Y.

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Miss Corinna E. Bush
Rec'd May 14
11th 1881
Ans'd Nov 18

how great must be my desire to return to Harpoot, because of my knowledge of the work there and love for it and my dear associate, Miss Seymour. I know that when I returned to this country first I felt as if I would rather be separated from her than to be subject to the trials of which I have told you in connection with Mr. W., and even a few months ago, I felt very strongly that possibly Miss Seymour's and my rather different positions as regards Mr. W. might serve to separate us in our work and interests and that in this case I had better not go back to Harpoot even for touring. But, as you know, by my late letters to you, a better spirit has prevailed and I desire to return and live in harmony with all. This year in America shows me too how hard it is going to be to live without Miss Seymour. We seem made to live and work

ceived yesterday shows me how greatly she longs for my return. She speaks of a letter which she had just written to you in which, as I understand, she expresses a wish to have me return for the school! This is her strong desire, evidently, that I shall come and try again to get along in the school, this time, of course, acknowledging Mr. W. to be at the head, but hoping for freedom of action and thought. This will leave Miss Seymour free for the touring which she so much covets the privilege of doing.

If you should think best for me to go for this purpose, I should go in the hope that at an early day a new teacher would come to take my place and let me tour with Miss Seymour. It may be possible that you could send some one <u>with me</u>. You know that the reason ~~that~~ I shrank from going to Van last year and chose Marsovan, was in the hope of being

a returned missionary. I conclude, from your speaking of $450. that that is the amount. Shall I do all right if I draw that for the year?

I hope that Dr. Alden is much better and that you are soon to be relieved of so much care. I hear this morning that Dr. & Mrs. Raynolds sailed on the 11th, yesterday, National Line, the England, from Liverpool. I expect to leave to-morrow for Albany, to be with Anne over the Sabbath and then go to Rochester for rest until the 8th of June, when Mamma & Anne & I hope to settle down at Auburndale. My address at Rochester will be, care Henry F. Huntington, Esq., Rochester, N. Y.

With love to Mrs. Clark and with much that is unexpressed of longing for the work awaiting me, — roused by your and Miss Seymour's letters,

Yours sincerely,

Carrie E. Bush.

Miss. Carrie E. Bush
Rec'd May 14

New Haven, May 11th 1881.

Ans'd May 18.

Rev. N. G. Clark, D.D. P. 6.

Dear Dr. Clark,

Your letter sent directed merely Miss Carrie E. Bush, Watertown, N. Y. lay there some ten days and then went back to Boston, I suppose, so that it finally reached me on the same day with your later letter, but both of them were most cheering and I was glad to get them. I am especially grateful that you feel so strongly the difficulties of my position in the school and desire to put both Miss Seymour and myself into village work. I like efceedingly what you say of Miss Wright and do pray most earnestly that she may be permitted to go with me; and yet, more and more I realize how little I know what is best for

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New York, Sept. 4th 1881

done," seems the sum and substance of what all right praying should be.

Thank you for forwarding Miss Seymour's letter. It is very unbusiness-like to keep it so long, but when I was in New York my time was so full that was simply impossible to write. I am most grateful for Miss Seymour's kind and loving words about me. My only fear is that my always loving & charitable associate gives me far more credit than is due me and you will expect more of me than I am capable of doing. What a joy it is to know that I have the love and loyalty of my pupils, I can not tell you.

I fear I ought not to try to get back to Harpoot for examinations the first of October. I know that it would be very desirable. Have you, as yet, any plans for my sailing?

I had a hard and busy two weeks in New York, with much to enjoy, as well as much to

hat my
visits with the "Cheerful Workers"
was not without profit; certainly
all my intercourse with them was
very pleasant and I think that
a warm bond of friendship was
formed. Here, I have met mis-
sionaries and missionaries'
friends in abundance. I am <u>so</u>
grateful to you for charging me
not to speak. It is the worst
thing that I could do and I
think that Mrs. Bowker kindly feels
the same, after my little talk
with her yesterday.

When I was in Boston I was
speaking with you about my pecu-
niary needs for the time of my stay
here and you asked me if $450. for
the year would be sufficient. I told
you that I could not tell then. I
had hoped to draw little or nothing,
but I find that what Father was
able to leave to Anne & myself is
not sufficient to support even
one of us, so I must draw the
full sum that you can allow to

New York, Sep. 7. 1881.

Rec'd Sep. 10.

Personal.

New York, Sept. 7th 1881.

Dear Dr. Clark,

You told me to let you know if I needed any outfit money. I hoped I should not, but now find that it will be best for me to ask for $50. beyond the sum allowed me for the time of my stay in America, $20. of which I have already drawn. I would like to have the remaining $30.- subject to my order.

Before leaving this country I want to tell

Liverpool, Dec. 5th 1881

Rec'd Jan. 24, 1882

Liverpool. Dec. 5. 1881

gratitude I return to my work. I hope that I shall always be ready for <u>any</u> <u>call</u> to work and that you will feel at liberty to send me anywhere, if only I have the health.

Amid the many criticisms and trials which you have to bear, it may ~~not~~ possibly give you a little gleam of comfort to tell you that some of the most precious remembrances of my visit to America will always be your unfailing kindness and considera-

so fully understood my needs and extended such wise and patient sympathy. God bless and reward you richly for it. With an affectionate good-bye to your wife and daughter,

Yours ever gratefully,

Carrie E. Bush.

Rev. N. G. Clark, D. D.

of travel very easily and Mr. Gates was young to take such a burden of responsibility.

(b.) We took second class passage from Marseilles as far as Smyrna & then some of us changed to first class, which I was perfectly sure you would approve, as we were not well and the air of the second class was very foul and the food bad. We fairly suffered in going below and dreaded the coming of meal-time. We felt that it would have been far better for Mrs. Ainslie had they joined us. Appetite and courage immediately returned to *us* on making the change. Before that, Mr. Gates had chills and Miss Wright headache, and we were all very miserable. Mr. G. at first said he would obtain 1st class passage for us ladies & he remain below if Mr. A. did, but we felt that the change was needed for him as much as anyone and [struck-out word] stood

Personal.

Harpoot, Dec. 5, 1881

Rec'd Jan. 24, 1882

Harpoot, Dec. 5th 1881.

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

I have wondered when the time would come for me to sit down and have a quiet talk with you and to-day being unexpectedly detained from starting on a tour with Mr. Barnum, I will try and accomplish this letter.

You will have heard of our safe arrival here and the cheering welcome we received on Tuesday, the 22nd of November. I am grateful to say that, although the land journey was wearisome even with the bright and beautiful weather which we had, yet I gained much strength and, since the 328
first week after our arrival, I have

now almost like my former self & quite ready and longing for work. Miss Wright, also, seems to me greatly improved in health since I first saw her in Boston. I need not tell you that she has produced a very favorable impression here. We became well acquainted on the way and I have seen no reason to alter my first opinion; rather have my love and regard for her increased.

I found the tide had already set toward the villages and the Allens and Mr. Browne had been absent a good deal. Mr. Barnum and I planned to leave to-day for Arabkir but he was suddenly called off in another direction, to attend to a case of persecution, so Mr. Allen hopes to go with me to-morrow. Mr. Browne has been absent over a week in Leghi. I was not rested enough to leave when he did.

Some points of interest on our journey I have been storing up to speak with you about. (a) I trust that our going via Marseilles, not Trieste was no annoyance to you. Much as we longed to see the cities on the latter route, both in London and, later, in Smyrna, it became evident that we could not take it without a delay of about six days for changing steamer at Smyrna. It does not seem a good route for missionaries going to Alexandretta to take, on account of the need of waiting at Smyrna for a steamer from Constantinople to A. Then, too, we all saw how much more fatiguing it was going to be to go through so many changes of cars and language and, more than anything else, we were desirous of reaching our fields of labor strong and well. None of us ladies seemed to take the fatigue

Alas! for him and all at Mardin who are so tried in these days, but, in regard to it Mr. G. writes, "I shall try to keep cheerful and trust in God."

My dear Miss Seymour seems as happy as I could wish at my return and this letter can not tell how "full of sweet content" I am. I only long for the time to come when she will be able to go to the villages with me. It will make us very happy to work together again. Our reception from missionaries & people has been all we could desire and with a grateful heart and full of hope I turn to my work, praying that I may be ready to do all God's will.

With love for Mrs. Clark and your daughter and many dear friends,

Yours sincerely,

Carrie E. Bush.

firm in our resolution that we would not change unless he did, so he yielded.

(c.) At Smyrna we were all greatly interested in Mrs. Bowen's brave efforts for the school. She seems to be a very fine teacher, but it is evident that she is working on her nervous strength all the time. Hollow-eyed and weary, she springs from one duty to another and must fall at her post if help does not come. They need a teacher fitted to instruct in French and music, as well as the commoner branches. I should fear that there is danger of losing both Mr. & Mrs. B. from the work, on account of her health, if she continues to keep house and teach school much longer.

(d.) You will have heard of the failure of the saddles to reach us at Alexandretta, of our journeying to Aintab with Mrs. Ainslie on a pack, and Miss Wright and Miss Doane on men's saddles or native ones, and of our seventeen days deten-

saddles came. Miss W. suffered much the first week of our stay in Aintab on account of the difficulty of riding in the way she did from the coast, there was much extra expense from keeping our servants there so long and great anxiety at this end of the line. Is it not possible for all this to be avoided in the future by the saddles for missionaries, in every case, being sent a month or two ahead of them? Can not some new effort to accomplish this be made so that like anxiety and suffering may not fall to the lot of other missionaries? Surely you ought not to be burdened with the care of this, but it is a most important matter for some one to attend to.

(e.) We, that is, Miss Wright and myself, stayed at Miss Pierce's in Aintab. We were much impressed by her lonely situation and her weary, sad appearance. I think I understand

the state of things were as regards her, but she seems to be a good and efficient teacher and to sorely need help if there is anyone to be found who will be congenial. We enjoyed seeing her school very much and were favorably impressed.

(d.) —— But I have finished business. We certainly had a delightful journey, — only five minutes rain during all of that on the land. I am sure that among many mercies of the way we would not fail to acknowledge the daily kindness, care and efficiency of the one in charge of our party. It was a hard place for Mr. Gates, but he filled it well. I want to tell you, too, how much he was liked wherever he went. In Diarbekir one of the graduates of our College said, "He ought to go to Harpoot; he is one whom everyone would like." It has seemed to everyone that he will be a very useful mi

Extracts from a letter written by Miss. Carrie Bush at Choonkoosh. May 1st. 1882.

Mr Browne and I left the next morning for this place, reaching here after two days of travel. It would be simply impossible to describe the grandeur of the mountains over and around which we passed, or the loveliness of the green valleys. x x x x x x x x x.

On Saturday afternoon as the women were so anxious to see me, I made six calls. Yesterday, I had at least 250 present at my women's meeting and Mr. B. had large and very attentive audiences. One thing has made me very glad, and that is, that so many women remember my former visit here, three and a half years ago and even the counsels I gave, and tell me of promises then made and since faithfully kept. I was delighted by the girls' Sabbath School, taught by the two teachers. What would you think of a service held in a church where there was no glass at the windows and the swallows, flying in and out, at their own sweet will, twittering and screaming so, that when one not accustom-

ed to it, first attempts to speak, he can hardly hear anything but this noise. x x x x x x x.

Yesterday, seeing the great crowd of women, who came to my meeting and the cordiality and desire for me to stay, I concluded to let Mr. B. go back without me and stay about two weeks alone, if the work seems to demand it. Not that I enjoy staying alone, but I could never be in more favorable circumstances than now for doing it. We are at the house of the Pastor, whose wife is an old scholar of mine and one much loved. Two other of my pupils are here as teachers, nice girls, ready to do anything for me. The house is beautifully clean, the food good, and the copper dishes on the table, as well as the copper-table itself, fairly shine.

Friday, May 5th. I have desired every evening since writing the above, to try to tell you a little about these busy, happy days, as they pass, but have felt too weary to write, when the days' work was over, and, more than all, have been silenced by the fact that it would be impossible to find words to picture all the joy compressed into these hours of labor for the Lord. "What a city in which to work"! I exclaimed

to myself yesterday, as I walked from house to house, feeling much as if treading on air, my heart was so full of gratitude, for what God was letting me see and do. Yesterday, it might be said, that I had five meetings, for at each of the four houses which I visited, such a company of eager listeners gathered, that I read and talked, prayed and sang to my hearts' content and, then at my noon meeting with the women, at least 300 were present. How the Lord gave me subjects on which to speak, and words with which to present them, how even that crowd of women in the chapel kept their children and their tongues silent to listen, is something which I can wonder over, but will fail to make you appreciate. But when the women pledged themselves to pay most of the salary of a Bible Reader, being the first church in our field to attempt such a thing for themselves, and thirty women joined the reading-class, and when, at night, one dear woman came to my room, and brought the nose-jewel I had begged her to contribute toward the sum to be raised for new school buildings here, I truly felt with the Psalmist, that, "My cup runneth over."

Mrs. C. P. B. - Choon Kosh May 1. 82
Rec'd June 26.
(copy)

* * * * * Monday, May 8th. Yesterday I think there may have been four hundred women and girls at my meeting and I had many interesting conversations with individuals during the day. To-day, I have made seven calls and at every house but one had a room-full of the neighbors to talk, read, sing and pray with. Imagine the state of mind and body when the day was over. Breath and strength and courage gone, but so glad to have such work crowding upon me every day. I do not have to seek it, but more women than I can find days for come, ready to take me to more houses than I can find hours for, and there seems to be no end to the work. We have planned to have a woman in each quarter of the city give lessons in reading, instead of employing only one woman for the whole.

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(copy)

Mrs. C. P. B. - Choon Kwok(?) May 1.82

Rec'd June 26.

[illegible] to [illegible]
women as they [illegible]
[illegible] that day. I rode all the way
except over three or four very dangerous
places. Over one such Mr. B. tried to
ride at first and his horse fell, leav-
ing him in rather a dangerous posi-
tion. I held my breath for a minute,
but horse and rider came out all
right. At noon we had lunch under
some trees by a rushing mountain
stream in a pretty valley. Oh! the cascad[es]
the cold, mountain torrents issuing
from patches of snow way up in
some mountain cleft, the wild rock
[illegible] daisies, tulips and nameless flow-
ers by the road-side, the sunshine
and glory, the ever-changing land-
scape, how can I forget it. It was
a day of rare enjoyment and I even
liked its difficulties and dangers.
On Saturday afternoon as the
women were so anxious to see me,
I made six calls. Yesterday I had at
least 250 present at my women's meet-
ing and Mr. B. had large and very
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Mrs. C. F. B. – Choon...
Rec'd June 26

Carrie E. Bush

Choonkoosh, May 1st, 1882.

Rev. N. G. Clark. D. D. Recd July 1st

Dear Dr. Clark.

I am away from home, you see; my last tour, I suppose, for the season. My last stay in Harpoot was for eleven days, to await the departure of Mrs. Allen and our three young girls, Annie Allen, Emma Barnum, and Susie Wheeler, for America. Mr. Allen accompanying them as far as Constantinople. On Wednesday, the 26th, we bade them good-bye, going about two hours with them on the road toward the setting sun, which road will finally [illegible] dear America. Of course the parting was very sad. All in our missionary circle gathered for prayers just before starting. The sweet strains of "Sell the Lord thy sure salvation" and the solemn words of the psalm, "He that dwel

[illegible]

shall [illegible] ~~Brunell~~ [illegible] now & the Almighty." sank like balm into our hearts, which were drawn very near to each other so we knelt for in prayer, for the last time a united circle.

Mr. Browne and I left the next morning for this place, reaching here after two days of travel. It would be simply impossible to describe the grandeur of the mountains over and around which we passed, or the loveliness of the green valleys. The first day we passed around the end of the lake, so calm and peaceful in the spring sunshine. Shiny-backed ducks sailed slowly over the surface and now and then a white-breasted gull, frightened by our approach, flew gracefully up from the shore and with lifted wings, to spare them a wetting, settled lightly upon the blue surface, far from reach. Just before arriving at our village for that night, our road became a narrow

bridle-path on the edge of a precipice
just above the lake. We were forced to walk, and then could keep our footing only with the greatest difficulty, and I dared not look down to the water, lest I should grow dizzy and fall. That evening I spent some time talking with the women of the house where we stayed, who listened gladly, though there was not a Protestant in the place.

The next morning we left the village to its perpetual watch and guard over the lake, and started to climb over the mountain which seemed to tower straight above us. From the top of that mountain, which we at last gained, we looked back and saw the calm lake below, then way beyond, over a lower range to the Harpoot plain with its villages and to Harpoot itself, distinguishing plainly the College buildings twenty-five miles away. Then, clear over the mountain on which Harpoot is situated, we looked upon the Ante-Taurus, with its snow-covered tops and hills in the distance

[illegible] accustomed when sane I could give you the names of many dear saints, who, I believe, will "walk in white;" one, "Lella Cryndmotic" as they call her, has just been here to look after the cleaning of the chapel. She is very old, one of the first in this place to embrace the Protestant faith, yet the pouring rain of the morning did not keep her at home or quench her love for God's service. "If anything happens to this house I'm sorry a great deal more than if it was my own" she said, and having once got started, she poured forth a long story in the very peculiar dialect of this town, which it made my head snap to try to understand. While she talked hands and arms and head were not still a minute, indeed, her whole body seemed filled with restless energy.

Our two girl teachers here, have large schools, one being a primary, the other, an intermediate school. From the latter I hope that two girls will come to the College in the fall. These will be the first from Chonkoosh. The Bible, Arithmetic, reading, writing, Geography and Grammar are taught in the school and perhaps you will remember [illegible] ever dear [illegible]. Mar [illegible] [illegible] for three short months

that so many women remember my first visit here three and a half years ago, and even the counsel I gave, and tell me of promises then made and since faithfully kept. I was delighted by the girls' Sabbath School, taught by the two teachers. What would you think of a service held in a church where there was no glass in the windows and the swallows flying in and out at their own sweet will, twittering & screaming so that when one not accustomed to it first attempts to speak, he can hardly hear anything but their voices.

I had a long walk up and down hill to-day to make [illegible] [illegible] calls. This is a wild, rocky region. I came [illegible] almost to [illegible] conical rock to-day, which is probably 50 feet high. From the roof where I stood I could see right across its flat, grassy top, crowned, also, by one or two trees, & the houses stretched [illegible] below me, clear down the hill, almost to its base.

Yesterday, seeing the great crowd of women who came to my meeting and the cordiality and desire for me to stay, I concluded to let Mr. B. go back without me and stay about two weeks longer, for the work seems to demand it. [illegible] [illegible] staying alone, but I could [illegible] [illegible]
[illegible]

Pastor, whose wife is an old scholar of mine. Two other of my pupils are here as teachers, nice girls, ready to do anything for me. The house is beautifully clean, the food good and the copper dishes on the table, as well as the copper table itself, fairly shine.

Friday, May 5th. I have desired every evening since writing the above to try to tell you a little about these busy, happy days as they pass, but have felt too weary to write when the days' work was over, and, more than all, have been silenced by the fact that it would be simply impossible to find words to picture all the joy compressed into these hours of labor for the Lord. "What a city in which to work!" I exclaimed to myself yesterday as I walked from house to house, feeling much as if treading on air, my heart was so full of gratitude for what God was letting me see and do. Yesterday, it might be said that I had five meetings, for at each of the four houses which I visited such a company of eager listeners gathered, that I read and talked, prayed & sang to my hearts' content and then, at my noon meeting with the women at least 300 were present. How the Lord gave me subjects on which to speak & words with which to present them, how even that crowd of women in the

silent to listen, is something which I can wonder over, but will fail to make you appreciate. But when the women pledged themselves to pay most of the salary of a Bible Reader, being the first church in our field to attempt such a thing for themselves, and thirty women joined the reading-class, & when at night, one dear woman came to my room and brought the nose-jewel I had begged her to contribute toward the sum to be raised for new school buildings here, I truly felt with the Psalmist, that "My cup runneth over".

I would fain tell you of different cases of interest which have come to my notice in my house to house visiting. At one place a poor boy of sixteen years of age has lain and suffered for seven years from some terrible disease torturing all the lower part of his body with pain and no physician in the town to minister relief. At another a grey-haired and bearded old man has been bed-ridden for twenty years. He was once rich, a great worker, and even now has a great, strong-looking frame, while really as weak as a little child & his wild, wandering eyes betoken a mind as weak as the body. A sad instance he is truly of the mercy of God ha

bed of the stre[illegible]
back to said "turn to the left" and, lo! there stood a man waiting for us, sent by the deacon of the Choonkoosh church to accompany us as far as we should go that day. Up and over those wonderful mountains again we climbed, through lonely, silent and rocky defiles, or past fertile valleys. No one offered to molest us, though we passed many armed Koords. It was nearly six o'clock in the evening when we discovered our stopping-place at the foot of the mountain, nestled among the trees. Before we could reach it, we saw a storm sweep around and over the lake. It touched us, too, and a single burst of thunder made my horse jump, while I thought the force of the wind would throw me from him.

It was strange enough to reach the Turkish village with no American gentleman to command the attention of those who should furnish us a room and I noted the difference, as I was kept standing in the street for some time. At one house I was urged by the women to come into the harem and stay, but my "man Friday" and our faithful guide could not enter, while the lord of the house could, so of course that would not do. Finally,

be "forever with the Lord." I have stood by her grave, the most honored in all the Protestant burying-ground and I pray that all our pupils may win the "crown of life" as did she by her faithful labors.

Sat. May 6th. Yesterday I made nine calls and also visited Badashan's school to make some suggestions in teaching. It is very hard to do anything with these little ones. They are so perfectly untrained at home that, if you do not shout your commands, they sit perfectly insensible. This morning my first work was to prepare my talk for the meeting to-morrow; then I spent most of the day in printing the Armenian alphabet on cloth for the primary girls' school, sprinkling in a little writing to friends in America & Harpoot, to make this rainy day a little brighter.

Mon. May 8th. Yesterday I think there may have been four hundred women and girls at my meeting and I had many interesting conversations with individuals during the day. To-day I have made seven calls and at every house but one had a room-full of the neighbors to talk, read, sing and pray with. Imagine the state of mind and body when the day was over. Breath and strength

such work crowding upon me every day. I do not have to seek it, but more women than I can find days for, come, ready to take me to more houses than I can find hours for and there seems to be no end to the work. We have planned to have a woman in each quarter of the city give lessons in reading, instead of employing only one woman for the whole.

Wed., May 10th.: Yesterday and to-day have been busy days, yesterday with the meeting, planning for work among the women after I leave, and caring for the schools. To-day I have been down to the very lowest quarter of the city, breathing filthy, poisonous air all the way, but rewarded by large gatherings of attentive listeners at four different houses. It is funny to see the curiosity about my clothes. I hear a shout of laughter every once in awhile from some open door, at the expense of my hat, which they actually think is a very big head! The women come out of their houses as I pass and urge me to come in and talk with them.

Thurs., May 11th.: The women, not satisfied with their plan for teaching in different quarters of the city, beg me to send a Bible Reader, whose work it shall be to give religious instruction, also.

the burden of of the two girls' schools to carry, but will, also, pay part of the salary of such a woman. These sisters are in earnest in the work of the Lord.

Mon., May 14th. Friday morning, at 6:30 our faithful Luke and I turned our faces homeward. If the spring beauty charmed on our way to Choonkoosh, how much more on our return. The mountains fairly glowed with wheat-fields way up to the very top, or with short-lived grass doomed to wither when the sun shall rise "with a burning heat." First came a long valley where a hasty, busy stream nourished tall poplars on its hurried way to the Euphrates. These mountain streams seem to me the perfect emblem of joyousness in doing God's will and going on in His appointed way.

At the end of this valley, my wise horse, "Pet", said as plainly as he could without words, "Turn to the left," but we kept straight on, and soon confessed with regret that we were on a strange road. Ah! how I didn't like that narrow path, where one mis-step would plunge us down into no soft or easy resting-place. I could not think of turning back on that, so, with difficulty, we went down to the

we obtained the nicest place possible, i.e., a bare room, in one corner of which was laid a mattrass and pillow on a Koordish rug and, just opposite, the same for Luke, while our guide and the Turkish servant of the house curled up in other parts of the room. After a hearty meal of ground wheat cooked in butter, and soured milk and bread, I was soon asleep and did not even turn over until our early rising hour. Noon of the next day found me taking lunch at Harpoot and the afternoon, enjoying hugely my package of letters from America and far more grateful than I can express for the "goodness & mercy" which truly follow me "all the days of my life."

Saturday, May 20th. Your letter of April 13th reached me this morning & I am most grateful to you for its kind and appreciative words, which shall be, (in place of those which my dear Father would have written,) new incentives for further labors. I think that if that letter about the work in Malatia cheered you, this about my visit to Choonkoosh may add something to that joy. I hope it will. I am very sorry that my letter about

the Malatia work reached you so late and had been wondering why I did not receive just the word of gratitude which has just reached me & which I felt sure you would have it in your heart to send. I will now send this directly to you, requesting that you will pass it over to Miss Child and she can do as she wishes about have the whole or a part of it put into "Life & Light," but I would like to have copies sent to the places the names of which I will write on a separate sheet. x

I thank you, also, for your kind letter of Jan. 2. I feel, more and more the great necessity of Miss Seymour's being ready to tour with us in the fall and am glad that you speak of it as you do. Her heart is in the outside work and she desires to enter it. Mr. Barnum and I were to go to a village to-day, & Mr. Browne and Miss Seymour to another, but a storm has prevented. I am about to commence the study of Armeno-Turkish in earnest, as I found at C. that I could have worked much for Turkish women if I had had that language. Health continues good and I can endure more than most, if not any of the women of our station.

Yours gratefully & hopefully,

Carrie E. Bush.

x They might get to knock a door.

everything let us make ready to make Him our guest with joy and awe. It seems as if for the coming, new awakening there is already joy in my heart; and this I received as a fore-taste (or pledge,) of it and day by day my faith grows stronger.

Excuse my bad writing. Hohannes Effendi gave me a pen that you would think had remained from the days of Adam. Also I am writing at the head of the fine spring in his garden. If it were possible, I would give you a great "cup of cold water", but my hand will not reach you.

My humble respects and love to all.

I remain,

Yours,

H. Mardiros Geragosian.

the Malatia work reached you so late
and had been wondering why I did
not receive just the word of grat-
itude which has just reached me

~~[illegible]~~

Harpoot, Aug. 21st 1882.

Rec'd Sept 23.

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

Your letter of July 3d reached me a week ago yesterday and by its encouraging, appreciative words, gave me much cheer. I need not tell you that your charge concerning Miss Seymour's joining me in this work was gratefully received by us both. "Why", she exclaimed, "I feel as if I want to go right into the city now and get ready for a tour!" All that you say of the "moral support" we can give each other is perfectly true and I feel it.

When I read your letter I was inclined to question whether I had not given you too glowing an account of the work, but as I look back and remember that it did seem marvellous to me, I can not blame myself for writing as I did. God grant that this coming winter even greater blessings 3
may be given us, though I feel myself utterly unworthy of the least part in such a work and can only wonderingly "stand still and see the salvation of God." I am grateful to believe that all the little plans which I tried to set on foot last winter have not come to naught, but are being worked out here & there.

Two days ago a letter, of which I send

Malatia. It rejoiced my heart so because of the new interest which the Pastor (the writer) seems to take in the women and because of the earnest desire and hope of his own heart for the work next winter, (so different from the time when we first went there,) that I immediately said, "I will translate that for Dr. Clark, for I know it will make him glad too." A letter also came from Hohannes Effendi, the chairman of the school committee, in which he says, "For the girls' training school the committee has made some good resolutions. Will you assure Miss Bush that ~~in~~ regard to it and its teacher we shall try greatly to please her. The desks I shall try to have finished this week without fail." About the boys' High School he says, "New scholars have commenced to enter and two new boys have to-day come from the home of the most prominent man in the city." His letter, too is full of joy & hope. He says, "As Bodvelli Mardiros wrote in his letter, in regard to this winter, I entreat that you will think about ~~that~~ the winter, that a ready harvest for the Lord may be gathered in."

Later, Bodvelli Melchon, professor in the College here, returned from an extended tour, comprehending Malatia &, on returning told the gentlemen in station meeting, that the desks were all made & put into the girls' High School and, seated

Malatia, Aug. 10th., 1882.

Respected Mr. Browne;

Dear Sir,

Your precious letters we received and on my part and that of my people, I strive to make known our gratitude for your pity and love for us.

Sir, as Hohannes Effendi has written you, about the desks for the girls' school, although the troubles of the people are great, yet we cannot act contrary to your desires. Until now you have labored and thought and planned for our good in everything. Say to Miss Bush, that with all my power I will labor for the advancement of her sex in Malatia.

At the last communion we received six new members.× Light to Miss Bush's eyes especially that five were from her sex: Oh! Sir, how we need your prayers that the names of all those received this year shall be written in the Book of Life.

I have great hope that when our schools regularly commence again new scholars will come; two prominent men have promised to send their children.

I am wondering if this coming winter the Lord will not again visit us. Yes, He will, therefore you and we must be ready from the present time. The way, the house &

× Making some 55 or 60 members rec'd since Jan'y.

at them, are ~~six~~ or seven large girls, daughters of prominent Protestants, who will take higher studies than have ever been taught in the school before. They are girls who would never have attended school any more save for some special inducements and urging. These desks, a good teacher whom we have sent them and special setting forth of duty by Mr. Browne & myself when there last spring, has led to their coming. We talked much with the parents and with the prominent brethren about this matter. I wish, with all my heart, that in all our prominent cities we could start just such an educational interest, but where are the teachers? It takes so long to educate them according to the present extended course of study and then, when educated, or before, they are so apt to marry without teaching. There are now suitable schools in two of our cities, Malatia and Choonkoosh. The rest are very poorly furnished with teachers.

I forgot to mention that Bodvelli Melchon says that, including these older girls, seated so honorably at desks, there are between fifty and sixty scholars in the school and a great deal of enthusi-

Miss Bush
Marsovan. Aug. 24th 1882.

asm is felt for the success of this school. I need not add that the boys' High School is flourishing under the charge of its faithful teacher & in its fine, new school-room. The Infant School, (Primary, I should have said,) is also well cared for.

It is now vacation and I am taking a good, long rest, finding myself too much overcome by the heat even to go out to a near village on the Sabbath. My only real work is the study of Turkish, in which I take a daily lesson, hoping to use it some next winter; this is a work that I thoroughly enjoy and hope to make of real use some day. I have needed this rest and am trying to gain much from it. I only wish I had the strength of a lion.

I trust that you and Mrs. Clark have had a pleasant vacation somewhere. With love for your wife and daughter,

Sincerely yours,

Carrie E. Bush.

can be deceived into thinking it a mere house. Mr. W. has, I think, fully carried out his original plan, finishing the <u>whole</u>, although the Turks were silenced by being shown a plan which did not comprise the large upper school-rooms & which Mr. Barnum felt must be untouched owing to the state of feeling, but which, the minute that subsided, Mr. W. proceeded on. Miss Wright & H. have set their foot down that none of it must be occupied for the school this winter, (though the W's would be perfectly willing to use all, I have no doubt,) but I do not see that the situation will be changed even if the occupation is five years hence. It has been & is an attempt at gross deception.

Dr. Clark wrote in a letter not long ago, "How is it that you manage to get things done so quickly that other stations can not accomplish in years?" In a letter rec'd last week, he said, "I hope there will be an open

Nun Bush

Harpoot, Aug. 24th 1882.
Thursday Morning.

My very dear Marmee,

I have just reached the city, having walked in, with the intention of remaining all day. I get tired of staying at the garden all the time and then when I stay in the city one day, I certainly get tired of that, it is so warm and so dirty. It bids fair to be warm to-day, I am sure. Hattie was in the city yesterday. but is at the garden to-day.

|| (<u>Private</u>. I have never told you a word about the new girls' school which Mr. Wheeler is building, because H. & I do not at all approve of the way in which it was carried through with the government. You see, a firman, or permit, has to be obtained before anything can be built here. Everybody knew that it was impossible, for the present, to get a permit to build a school. so, when the Allens gave up their house for the school again this spring

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permission only to enlarge that house was asked for, but here & there it was made known among scholars & others that it was for the girls' school. The Brownes & H. & I felt that this was not the honest thing to do. Soon Turkish officials and big man came very frequently to see what great work was going on as a hundred & even 200 men at a time were put on to the ground to dig the foundation & everybody could see what an immense structure it was to be. Mr. W. was in hourly danger of having his work stopped & Mr. Barnum could with only the greatest difficulty ward the danger off. Finally, so many pointed questions were asked, the Turks suspecting that it was to be a school, that Mr. Barnum said to Mr. W., "I can not stand this any longer; it hurts my conscience and we must do something to make this matter straight and fair before the Turks & people." He also said that there was no hope now of building the whole

has been suffering from her teeth for
quite a while & we have been very anx-
ious for her. but she is just beginning

building or of using it for a girls' school for years & it must be used as a missionary residence and given out to be such. To this Mr. W. agreed and then they wished the Brownes to consent to go and live there for awhile. The B's did not decide without asking H's & my opinion, but we were as decided as they in feeling that we must not go there to live or have anything to do with the affair. We were perfectly sure that the matter of living there was a mere blind for the Turks and that, little by little, without asking for any firman, the building would be occupied, until, in a year, the whole would be used as a school and then the Turks and all would say, See how wily they were & how they deceived us, while the Protestants would say, Didn't we tell you it was to be a school?
The excitement among the Turks seems to have subsided and the building goes on, an immense affair. No Protestant or Armenian

[illegible]

has been suffering from her teeth for quite a while & we have been very anxious for her, but she is just beginning to seem like herself and we are so glad. I hope that by this time you have heard of and use of the cretonne as I wrote some time ago about it; if not, please let me know. Marmee dear, please don't try to remember my birthday. Instead, I wish to send you ten or fifteen dollars this week or next, to put with what you wish to use for H. on his birthday. All my wants are supplied, & you would please me far better at present, be accepting in place of giving. How good Dr. Clark was to write you so kindly. I do not feel worthy. I want to tell you that all the little plans I set in motion last winter are still being carried out, in more instances than I can now stop to tell you. Glad you did not go to Sconset. You are very good about the rug & shall be rewarded. I had seven letters the day yours of July 13- arrived, i.e. a week ago last Sunday. Everybody, almost rec'd in like proportion. I had a very kind letter from Dr. Clark which gave me new coura[illegible] I must close [illegible] to all [illegible] heart and [illegible]

Lord guard all your interests — I am praying for & loving you always & am

permission only to enlarge that house
was asked for, but here & there it was

application for a firman. I do not like any underhand or deceitful ways in dealing with the government". I do not quote his exact words, but only as near as I can remember. Who is going to tell him just how this has been done? Not Mr. W., for he does not think there is anything wrong in it; not Mr. Barnum, I fear, for, poor man, he has been almost worn out with the whole affair and been unconsciously led along, troubled & puzzled to the very last, though I can not wholly exonerate him; not Mr. Allen, for he does not feel enough on the subject &, if he did, it would be always with Mr. W.; not Mr. Browne, for he is ~~in~~ the entire minority and it would seem too much like "telling tales out of school." As all feel so sore about the matter neither H. nor I can say a word to anybody here as to the right or wrong of it and we really do not know how the matter now stands. How I wish

Rev. N. G. Clark, D.D.

Rec'd Oct. 12.

Foochow, Sept. 8th 1882.

... knew all about it. I don't know why I have told you, except that I wish to tell somebody. I am sure I do not wish to prejudice you for a minute against anyone,x for you know that we are all human and the mistakes made in this have been owing to a zeal for the advancement of the work, without sufficient faith that God would accomplish it without scheming. When Mrs. W. in our prayer-meetings many times gave thanks that God had prospered in the building & blessed the means used, I have been filled with sorrow & could not join in the prayer. It will be only of God's great mercy if it does not do harm. Please keep this matter strictly to yourself, but write me a little as to how it looks to you.) //

x I like the Barnums & Allens too well to speak against them [illegible]

Friday Morning. I am at the garden to-day. It is a beautiful day. Our missionary ladies' prayer-meeting occurs this afternoon and it is my turn to lead it. Hattie has gone to the city for the morning. I have prepared

for my meeting. shall soon have my Turkish lesson, then sweep out room, study, have a bath in the tank, take lunch, a nap and study again until meeting.

I wrote to Homer last week. On Friday we ~~all~~ most of us went on a picnic to "Ice-Cave" and had a pleasant time, sitting under the shadow of the great rocks and reading & chatting. The English Consul, Col. Stewart, who is just now Mrs. Barnum's guest, was with us. He is a pleasant man, but awkward & with no polish. One night last week our cook was stung by a scorpion and gave us a pretty lively night of it, as she was in terrible pain. I have felt much better physically, this week, than for a long time. I trust that this quiet & rest is doing me real good. I have n't told you that I have spent many a lazy hour when too indolent or weary to do anything else, in your hammock under the trees & enjoyed it muc[illegible] Little Agnes Browne

Harpoot, Sept. 8th 1882.

Rec'd Oct. 12.

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

Your kind letter of July 27th was duly received and I thank you for it. Am also very grateful to the Prudential Committee for the kind grant of $30.

I have indeed been enjoying a good rest and been greatly refreshed thereby. I hope to leave next week with Mr. & Mrs. Browne for a visit to Arabkir and adjacent villages. I am most glad to have the company of a lady, something I have never had to enjoy but twice in all my touring. Miss Seymour will, I hope, soon be free to go with me, though we may sometimes

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feel [illegible]
I am grateful to you for all that you have said concerning her going. Your words have certainly helped much to open the way for her leaving the school.

With love to Mrs. Clark and your daughter,

Yours hopefully,

Carrie E. Bush.

Harpoot, Nov. 24th 1882.

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

Your kind letter of Sept. 23d was received while absent on this last tour and with it, an important notice with regard to the letters of missionaries. I plead guilty to not having used the right kind of paper and wonder over my thoughtlessness, which I beg you will excuse. In order that I may be able, henceforth, to comply with your requests, may I trouble you to get somebody to send me, by post, or, if that is not safe, by box, a package of Mission House paper. I have just been obliged to borrow of Miss Wright and would be glad if I could get the paper by post, so as to return what I have borrowed.

Again I have been privileged to take another long tour. I send the record of it first to you, though I fear it is so long that you will hardly care to read it. It is very seldom that we are able to take a journey which is so replete with interesting details and I have tried to weave these in and could not very well help its being long. If published in "Life & Light", perhaps half could be printed at a time; or let it be used in the way to do most for the Master's cause. May it not fail of

doing a wee bit of service.

I can not tell you how joyful those few days were in which Miss Seymour and I worked together. It gave me new heart, courage and hope. I am now pretty well rested, though having been constantly busy since my return, with no time for idle rest. My work grows upon me and I am glad. To-morrow I hope to leave again, to be gone until Thanksgiving. The work on our plain looks very dark just now and we must make strong effort there this winter. We are hoping & praying for a special blessing upon a meeting of preachers and pastors to be held here at the invitation of the missionaries, commencing Dec. 11th.

I rejoice at the good news of the meeting of the "Board" and try not to feel too downcast over the "Pamphlet" and other signs of ill. It is the Lord's work, not ours. He will rule and over-rule.

With warm love to Mrs. Clark and your daughter, Mary.

Sincerely, and always gratefully,
Carrie E. Bush.

P.S. I have thought that possibly Mr. Strong might like this letter for Youth's Dep't of "Herald".

Harpoot, Nov. 24, 1882.
Rec'd Dec. 26.

Harpoot, March 9th, 1883.

Rev. N. G. Clark, D. D.

Dear Dr. Clark,

Your kind note of Jan. 1st was received during a late absence from home, at Egin. I was most sincerely grateful to know that you were back at your post again. May life and health be spared long years for labor in the great work in which you are engaged.

I doubt not that you have heard of my last tour of ten weeks, six of which I spent in Egin alone. I greatly desired to write you from that place but was pressed with work. All the way home I could not but think very often that you would be glad with me for the new experience which the Lord has given me in his work and that it would be a joy to tell you of it, just as it would have been to tell it to my dear Father.

I trust that my stay in that city was not useless, but hope that I shall never be placed in such a position again, as the isolation is very hard to bear. Mr. Barnum and I felt at the time that it was the only thing to do and I have seen no reason since to regret it. The loneliness was doubly hard to bear after hearing the news of my sister's illness. Do you know that she has been at St. Lukes' Hospital in New York

the experience is forgotten & the good things to remember. The Lord has been very good to me. I want to serve Him better. With love to Mrs. Clark and your daughter,

Sincerely,
Carrie N. Bush.

for some months past? A very trying operation was performed on her knee, she being under the influence of ether. As a result, the discovery was made that the disease is synovetis. I can not tell you what I suffered when I heard that she was at a hospital, among strangers & enduring all that suffering, but she is brave and patient. How soon she will recover, if ever, I know not, but she must be lame for life. If the result should be complete invalidism and helplessness, I see no other way than for me to return ~~to~~ America and care for her as best I can. Of course it will be both my duty & privilege so to do, and yet, the trial of leaving my home and work here will be great. I wait for light.

Just now I am detained at home by a cold. Had hoped to be away a week from my return, but now it is one day over that time and Miss S. has gone for a few days without me. Mr. Barnum and Mr. Browne are both detained at home by slight indisposition, but I presume we shall all be off by next week. Work abounds. I am grateful for a little change and rest at home, though the latter is somewhat marred by the many letters which must be written. A letter which will be sent from New York to Miss Child will tell you more of my visit in Egin, though I fear you will not have time to read it. Be assured that all that was trying in

Harpoot. March 7. 1883

The city of Egin, four days journey due north from Harpoot, is unique among the cities of Turkey as to situation, the characteristics of its people and the style of life. Just where two lofty mountains face each other, standing guard over the western branch of the Euphrates flowing between, & on the eastern slope of one, long years ago the Armenians built a city. The sterility of the soil, the inaccessibility of the place and the undesirability as a site, gave them hope of being delivered from the envy and the enmity of their enemies, while a wonderful spring of water, clear as crystal, cheered them with the prospect of making even "the desert to rejoice and blossom as the rose", and gave the name to the place, that is the "Eye" of the mountain.

The place grew also to be one of the strong-holds of the Gregorian faith and now contains two large, stone churches, with a Bishop and numerous priests. The people are hospitable, refined and versed in all the etiquette of Oriental life. The city affording but small facilities for earning a livelihood, its inhabitants have been forced to seek it in the surrounding villages, Constantinople and even foreign lands, so that many are absent from home for fifteen, twenty, or even thirty years. They often accumulate wealth

and a knowledge of the world, so that their homes are quite luxurious. The better class of women dress in broadcloth and silk and are bright and pretty. They possess far greater influence than in most places in this land. The largest Gregorian school for boys. contains about 150 pupils and one for girls is ~~rather~~ well attended, but the training is deficient in almost every respect, and many of the beautiful and lady-like women whom one meets do not even know how to read! The houses, which are neatness itself, are surrounded by gardens of fruit trees and the clear water from that exhaustless spring flows even through the streets in the summer time. The eastern mountain hides the sun as long as it dare in the morning, and the western one speedily seeks to over-shadow its ardent rays in the afternoon. Like cities so situated in Switzerland, here, ~~also~~, that sad deformity, the goitre, is found, ~~also~~ asthma, caused by climbing the steep streets.

Some fifteen years ago, perhaps, the Bible in the modern tongue first crept into a few homes and hearts. Muggerdich, a poor man, was the first Protestant, but not known as such for a long time, as he had no companions. Now, his family is considered the most truly Christian and carefully

trained in the place. Paris, one of his daughters, was in our school awhile and now he is to send another, a very lovely Christian girl. He has been quite a book-seller, of course without pay.

In 1870, Kapriel Agha and Harootune Agha became convinced of the truth and often met to read the Bible and pray together, but did not separate themselves from the Old Church. Alepan Agha joined them after awhile and their first thought was to employ a priest who should read the Bible, preach and pray, without the rites and ceremonies to which they had been accustomed from childhood. They collected money for a school, also, but soon found that their plan would not work; they must come out as Protestants and they were advised by Protestants in other places to send to Harpoot for a preacher, and the most suitable one was thought to be Mr. Mardiros Iknadiosian, of their city, then in the Theological Seminary at Harpoot. The request was sealed and sent, Nikoghos Agha, one of the wealthiest men in the place, and now a prominent church member, putting his seal thereto and saying, "I am with you", though he did not leave the Old Church until six months later.

Three years now had passed since these breth-

ren had become convinced of the truth, but, though they had borne much reproach, they had not separated wholly from the old Gregorian faith. One Sunday, it being a feast day in the church, when their absence would be most noticeable, Kapriel Agha and Harootune Agha, each without knowing the decision of the other, determined not to attend the services that day or go to the Gregorian Church any more at all. The former came to the latter's house, each made known his decision, and they spent the day in prayer, conversation and reading the Bible. They did not know any Gospel hymns. People then commenced to call them "Protes," and a few who had joined them in searching the Scriptures and praying, now could not bear the reproach and turned back.

A church was formed, or, rather, thirteen members received as a branch of the Arabkir church. In 1873 this became a separate organization, with Mr. Mardiros Iknadiosian as pastor. There was great earnestness in preaching the truth to individuals and learning to read. Old ladies, with white hair and spectacles on nose, pored over the primer and learned with remarkable rapidity. I think that they are the most striking examples of diligence in this direction of any women in our field.

Before the formation of the church, or about that time, there was bitter persecution, friends refusing to speak to relatives who had become Protestant and even spitting upon them when meeting them in the street. One man was set upon in his own home and beaten severely. For three days he was obliged to hide in caves in the mountains. The most notable instance was the persecution of Harootune Agha and his family at the time of the death of their child, eight years of age. The ~~Armenians~~ Gregorians did not allow them to bury the body anywhere, not even in their own garden. The Turks offered a place in their burying-ground, but ~~not~~ even this would be permitted by the excited crowd who hated Protestantism. All the time that the body was in the house two other children were very ill. The mother, Gadar Hattoon, said, in the anguish of her soul, "What shall I do if they, also, die?" But she remembers to this day the perfect peace and joy with which she went about the house at her work, and says, "It was wonderful!" They finally had to send the body to the village of Shepik, at least 8½ hours distant for burial and, on the road, their enemies tried to bribe the muleteer to leave it half way, unburied, but he refused to do so mean an act.

The Pastor's ambition to grow and learn has left its mark upon the congregation and now that he

has left them for a professorship in Aintab College, there are a number of young fully capable of leading a prayer-meeting and three or four who fill the pulpit with great acceptance on the Sabbath. The congregation is still small and there is now no very perceptible growth, although two persons have joined the community from the Gregorian church, even since the departure of the Pastor, a few months ago. The school is taught by a graduate from Aintab. It is not large, containing only thirty pupils, nor is the place suitable, and the people will soon have to raise money for a new chapel and schools. They have no girls' school at present for lack of a suitable teacher, which we hope soon to supply. I understand that there are about forty Protestant families in the place; but the Bible is found in many other houses and many are convinced of the truth, but are kept back from receiving it from regard for friends or their station in society. There are many infidels among the young men belonging to the Gregorian Church. The Protestant families are among the first and most influential in the place.

Many of the people were persuaded of the truth of the Bible by their little children who attended our Protestant school. One dear girl was observed to go regularly to a quiet corner in the house and pray most

earnestly and tearfully for forgiveness and salvation. "If this is necessary for my little daughter, who scarcely knows what it is to sin, what is my duty?" reasoned the father, now the most upright and influential of the Protestants. This same little Mary grew to a lovely Christian womanhood and was married to the only educated physician they have in the city, a devoted Christian and graduate of Aintab Medical School. A few brief months of happiness only were granted them and then by her patience and beautiful faith in all the trying sufferings of consumption, she preached to one and all the Gospel as they had never heard it before.

There are 45 members in the Protestant church, six of whom have been lately received, as the fruit of some special interest among the women during the week of prayer. Between 80 and 100 persons is the average Sabbath attendance. The amount given last year by the people for pastor, schools and benevolent objects, was some 7970 piasters or $314+.

The piety of the members of the Protestant church is is of a sturdy, almost Puritanical type. They "search the Scriptures" and are thoughtful and independent. There is a lack of growth during the few past years, which perplexes the wisest heads among us. One of the most intelligent men in the city, not yet separated from the

Gregorian Church, said not long ago, "Out of one hundred men in our church you will find that seventy are Protestant and yet, for "love of money", family and the world, or fear of persecution and disgrace, they will not leave and unite with the Protestants." The mind is oppressed with the thought of so many souls deliberately choosing this world instead of Heaven and our great prayer should be that God will send His Holy Spirit with convicting power to make these souls willing to be saved.

C. E. Bush.

Story of Egin. Rec'd May. 1883

Harpoot, East'n Turkey

Aug. 8th. 1884

Miss Carrie E. Bush writes:

"I rejoice if my letters are in any way a help to you all to understand what the work is in foreign lands, and I trust that each year may bind us closer together in the one work. "Jessica's First Prayer" I read in the Armenian, not Turkish. I cannot speak or read the latter well. The former is my language. The book was also charming to me as a child. 346

And now for the "business." How strange that only a week or two before receiving your letter I had said to Miss Seymour, while on a tour, "I believe I will write to the Cheerful Workers, asking them if they could send me another trunk of things to give away, for my trunk is getting empty!" The trunk full you gave me when I left America has been invaluable and now I shall be most grateful if you, according to your suggestion, [illegible] me another. As to the contents; for myself I should be most grateful for some quite plain underclothes. x x x x x x Perhaps you would rather send me Abbott's Commentaries on the New Testament, instead. I mention these things for you to choose from. As for the things to give away,

I would mention the following articles as acceptable and you can make your choice. Plain, calico aprons for old and young; calico that is strong and not very light. One breadth gathered into a band, with a ruffle on the bottom is a very good way. They may be varied by packets, or a trimming of another fancy stripe; no waists. Warm, worsted scarfs, or flannel; these for preachers. Worsted wristlets, rather large size; needle-books + needles; pin-cushions to hang on the wall, papers of pins; white and colored thread; cheap handkerchiefs with colored borders and good size; colored flannel skirts for old and young; flannel, or other warm sacques for old and young—these should be quite plain, perhaps trimmed with a little braid. Children's plain dresses of calico, gingham, or warm worsted material that will wear. The skirts need not be gored and the waists can be a yoke back and sack front. Odds and ends of ribbon or bows which you have given up; worsted hoods, or red-riding hoods made of flannel, for little babies; blank books, pencils, pieces of calico, picture papers, advertisement cards with pictures on them, or Christmas and birthday cards. If any of you have any shawls which you have given up,—these would be very acceptable; or if you wish to buy some that are out of fashion and cheap they would be a very nice gift. They are worn simply thrown over the head. A few

English books suitable for our preachers would be very much liked. I think I have given all the light I can. The thought of this trunk and your kindness makes me very happy. Many will bless you for it.

With love to you all, I remain,

Gratefully yours,

(signed) Carrie E. Bush.

Miss Carrie E. Bush

Harpoot East Turkey

Aug. 8. 1884.

Harpoot, Nov. 4th 1884.

Rev. N. G. Clark, D. D.

Dear Dr. Clark:

I fear that it has been many months since I last wrote to you, and for this I am very sorry, because that during this silence I have failed to express the sincere sympathy I have felt for you while you were so much out of health and your son, also, was ill, causing such great anxiety for you. Believe me that this sympathy has not been lacking, as well as prayer that the Lord would grant healing mercies and sustain in every trial and care. Not alone in your anxiety and illness have you had my sympathy, but I think I have fully realized how tried you have been by the state of things at Harpoot, how puzzled as to what to advise & plan for us all. And of course this station is not the only one to cause you sleepless nights and anxious days. May the Lord give strength and faith for all.

One reason why I have not written for so long, is because I was afraid I could not write without vexing you with my trials, I have been so rebellious and wretched about Miss Seymour's going into the school, feeling that I needed her and she me and it

would not pay for us to make the great sacrifice of a separation, even for a year; also feeling sure that illness, death or a breaking down would be the result for her and perhaps for me. But, after weeks of physical, mental and spiritual weakness over it all and loneliness, which I so dreaded, I gave up the conflict and hope I have said "Thy will be done". The extreme nervousness has passed away and I have been happy in work in the city & vicinity.

But the illness which I dreaded for Miss Seymour, my beloved associate, because of over-work and no out-door exercise and a load of care, overtook her even sooner than I expected. On the 25th of Oct. she was taken down with Remittent Fever and from then until the 2nd of Nov. (last Sunday,) I watched day and night over her, often fearing that any minute she might breathe her last. You can imagine what a time of anxiety and sorrow it has been to me, but God has been very good and she is now slowly convalescing. Though none the less determined to work in the school again, yet she has made many resolves to spare herself, take exercise and keep well.

A kind Providence led me to take steps to move her down to my room in the early part of her illness, the gentlemen kindly carrying her down in

a chair, thus saving me the very long journey many times a day for things needed in my part of the house and relieving me of loneliness in rooms I was not accustomed to. Miss Seymour has also been far more comfortable here.

X An invitation has just come from Constantinople to Miss Seymour urging her coming there, at least for a year, to supply Mrs. Schneider's place. I had thought that perhaps this illness might give her back to me, if she lived through it, but, between this invitation to go to the Capital and the strong drawing there is to the girls' school here, as well as the lack of inclination there will be for anyone to say "You must not enter the school," I now give up that hope. It may be God's will to separate us even permanently, though I had thought that this could never be. It remains for me to hope and pray that Miss Wright & I will be thoroughly congenial, always and work together in faith & love. Her return from Mardin has been most welcome, especially in our present circumstances. Dr. Thom came with her & his presence at this time has been a blessing. He is a most kind, unselfish, brave & skillful physician.

When Dr. Barnum asked Miss Seymour last spring if she would go into the school, he did not

ever consult me about it, nor did anyone ask if I was willing to part with my associate and I do not suppose that my wishes or needs will be consulted now in regard to her return or her going to Constantinople, and all arguments against her remaining in the school are of no avail with her, whose sense of duty seems to overbalance her judgment in this case. So imagine me as addressing myself to a new phase of my life, determined to expect nothing, but to try bravely & patiently to accept God's will and to be peaceful under all circumstances. My work broadens and enlarges and I have many hopeful plans for the coming winter, which, with Miss Wright's co-operation, I expect to carry out. The latter is wonderfully improved in health and looking forward with pleasure to our work & life together. Our main effort will be for Bible reading and greater spirituality among Christians.

Wounds heal, but the scars remain, yet if they be scars of victory, they may be even beautiful to look upon, so I trust that the result of all this will be that I shall have a more humble & submissive spirit, and shall know & believe that nothing earthly is positively necessary to my happiness. Pardon so long a letter about myself.

Believe me, with sympathy for you & Mrs. Clark,

Yours ever hopefully,

Carrie E. Bush.

Please do not write of this letter to anyone here. It is in no sense a complaint, nor do I wish to take any move for a change. Yet I wished you to know my circumstances.

Miss Carrie E. Bush
Harpoot, Nov. 11 - 1884
Rec'd Dec. 2
Ans. Jan 10

Harpoot, Feb. 27th 1885.

Rev. N. G. Clark, D.D.

Dear Dr. Clark.

Your kind letter of Jan. 19th reached me by the last post but one. Thank you for your sympathy and interest. The winter is quickly passing in my usual work. Mr. Browne, Miss Wright and I have been able to reach most of the villages on the plain, besides Chemishgezek and Arabkir and its villages, and Miss Wright & I had a pleasant & profitable visit in Diarbekir & Maden. The work has been hard and trying for Miss Wright, and I rejoice for her in the prospect of going to such a pleasant circle as that of Marsovan and to her loved work of teaching, though we here who love her will miss her much.

The Brownes' prospective visit to America in the spring also causes us great sorrow, but these changes are no more than we can expect in the work in which we are engaged, and Mr. Browne's health certainly peremptorily demands a change, if he is to recover it for further work. I hope that when you meet him you will regard his views of this work as those of one who knows whereof he speaks and one whose judgment is by no means rash, but cool, clear and from a long and trying experience in our whole field. Yet you

perhaps know only too well the status of our whole work. There are some things cheering & some that sadden.

Miss Seymour is now pretty well. I rejoice in the hope of having her with me again in my work and room, for I miss her exceedingly.

By mistake, — a great mistake, for which I am most sorry, — your last to me, in answer to mine of Nov. 4. got into the Wheelers' hands and stirred them so that I fear you will receive letters from them with regard to it. Please do not be disturbed by what they say; I try not to, hard as Mr. W. seems to have talked against me about it. They were touched by my representing Miss Seymour as broken down in <u>school work</u>, a thing which no one in this circle except themselves and Miss S. would fail to acknowledge and which Dr. Thom believed to be the case. Miss Seymour can not be a judge in the case as she was not conscious during her illness and her kindness of heart leads her to shield the W's from that which vepes. Rest assured that I shall take the greatest pains not to put another letter of the kind into their hands. I can only explain the mistake this time by saying that the Lord so wished it to be. I would not have troubled you about the matter save that I fear that you will receive letters which will lead you to wonder over my showing yours. It is a veping matter for which I am truly sorry.

Hoping you are well and with love to Mrs. Clark, Sincerely, Carrie E. Bush

Harpoot, Feb. 27, 1884
Rec'd March 31.

my return from Erzroom, "Can I ever take this out with courage, interest and hope enough to start off joyfully on another tour?" But that feeling is passing away with the much-needed quiet & rest.

We are lonely without the Brownes this summer, and Miss Seymour & I will greatly miss Mr. Browne's counsel & energetic help in our touring. He was always fertile in plans for the advancement of our branch of the work, as well as his own. Mrs. Barnum has been quite ill for several weeks, but we hope is now steadily growing better. The smallness of our circle, her illness and the depressing state of the work, has made us all feel pretty sober. The great question of how much to give and how much to withhold never pressed upon us so as in this time of general coldness in the churches and oppression & poverty of all classes. The Lord give wisdom to His workers.

Before Mr. Browne left, it was decided that I should have temporary charge of the Book Dep't, as so many burdens were coming upon Mr. Barnum. I enjoy it exceedingly, as any work with books could not fail to be congenial with me.

I trust you & your household are in health this summer. My warm love to Mrs. Clark & Miss Mary. We do not forget you in your anxiety for the coming An. Meeting. May it be a blessed one.

Yours hopefully,

Carrie E. Bush.

Harpoot. Aug. 21st 1885.

Rev. N. G. Clark, D. D.

Dear Dr. Clark;

It is long since your last letter reached me and I have often thought of writing you, but having nothing particular to speak of, save my usual work, I thought I would not reply soon, lest I lay a new burden on you for the answering of my letter. And now, I wish to say that this note does not require an answer, for I know your interest in me and my work without this and only wish now to tell you that I am well and enjoying my vacation. Miss Seymour's return to live and work with me makes me seem like my old self once more and I am grateful, beyond expression, for her presence. She seems very well.

I was not well in the spring and hoped the journey to Annual Meeting would do me good, but after my return I was ill a week and have not been very strong all summer. However, the quiet rest at the Garden with Miss Seymour, gradually has led me to turn my eyes toward next winter's work hopeful of health and vigor of body and mind, with new love for the seeking of souls in these waste and desolate places. I did say, in the early summer, as I put away my touring satchel & valise, on

Harpoot, Aug. 21, 1885.
Rec'd Sept. 21.

Harpoot, March 17th 1886.

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

Your very kind letter of Feb.— reached me yesterday and I hasten to reply. I do desire frequently to drop you a line with regard to our work, but strength has been insufficient this winter for all I wished to do. Writing is almost the only work we have when we come home to rest, which tires us, and so I have only written those letters which were familiar and easy to write.

We can not be grateful enough for the kind appreciation of our work which gives us new courage and cheer. Let me assure you that we have the very best of food, with the legitimate appetite of a tourist for sauce, and that, to us, the nights seem about five minutes long, we often sleeping all night long without waking or turning over, even on the very hardest of beds! Could you wish for anything better than that? I have hope of wearing out the malaria in my system, little by little, and think I feel stronger than a few months ago. The last time Miss Seymour left home she left without me, as I was not sufficiently recovered

from a chill, fever & neuralgia, but I joined her in a couple of days and was away fifteen days, during which I had one slight chill. We returned nine days ago and, though flattering myself that I was unusually well, the next day the weariness & excitement of getting home, seeing callers, unpacking and opening our mail, made me have another chill, so the next day I was in bed and very weak & uncomfortable. But I am sure that these attacks are growing less severe and I try to take the best of care of myself, not even going to lectures or church when at home, if I do not feel able, thus trying to keep all my strength for the outside work. Miss Seymour has seemed very well, but, of course, weary days will come and then she rests.

"Our last tour was a blessed one. It was to Hooeli, Shuntil, Hoh & Garmuri. ~~Let me just glance at the encouragements which we found.~~ At Hooeli, Br. Astadoor, a late graduate of the Seminary has not only held together that great congregation, but has seen it grow under his care until the chapel has had to be enlarged as much as the premises would allow, by breaking down a partition into an entry on the men's side. He has also been the means of uniting the people,

who had been sadly divided. His sermons are devout and spiritual, & he is a diligent worker & student. His wife, one of our former pupils, has an equally good influence among the women. She & our faithful Bible woman teach Sabbath School classes & hold two meetings a week for the women, both largely attended (160 present when we led). The girls' school is in beautiful order, its teacher a model of gentle modesty & devotion to her work. The High School is vigorously taught by a graduate of the College ~~for whom, for many years, we had little hope of usefulness; but he seems now~~ who seems an earnest Christian & his influence in the young men's meeting is fine.

"At Hoh, the preacher is ill, but we heard from his lips a most helpful & spiritual sermon. His wife has a fine school & both are greatly beloved, but there is not the growth we could wish to see among the people.

"Shuntil has barely held its own this year, on account of their preacher's coming here to study.

Garmuri.

"Garmuri has grown steadily, year by year, the Protestants gaining ten new houses the past year and this under the labors of a man ~~of~~ whom ~~we could indeed say that "God hath chosen the weak things of this world"; yet~~ even the Turks respect ~~him~~ & who ~~he~~ is the most influential man

in the village. The priest is just now persecuting the little flock; but the chapel is well filled, & the interest in spiritual things was never greater. The men averaged fifty in attendance at the daily morning & evening prayer-meetings while we were there. They have an orderly Sabbath School divided up into classes & are furnished with Question Books. We are to send a Bible Reader there this week, of whose salary the women pay a small part. All are enthusiastic over her coming.

"Could you go with us to these homes & see how the women turn to us for counsel and sympathy, and how many avenues of influence & usefulness are open to us; could you have heard the grateful words of the preachers this winter, spoken on our parting with them; you would feel, with us, that we might well bear weariness, weakness and a little illness, even, if only permitted to continue in so blessed a work." And, though it may be a constant draught on physical, mental and spiritual powers, yet we are bound to persevere.

We are grateful that Mr. Browne has such congenial work and trust he will do much to aid you. It is no small matter of gratitude for a missionary to be able to speak with acceptance, as you say he does.

His preaching here is remembered vividly by many. We, too, feel that the matter of his return is a hard one to decide. We pray for the Lord's guidance. With love to dear Mrs. Clark. Yours sincerely, Caroline E. Bush.

Caroline E. Bush.
Harpoot, Mar. 17, '86
Rec'd Apr. 13.

Harpoot, June 29th 1886.

Rev. N. G. Clark, D.D.

Dear Dr. Clark;

Your kind and welcome letter of May 18th, together with one of May 6th, written to Miss Seymour and myself, we found here on our return from a six weeks' tour, last week, the 24th. It always does us good to hear from you, or to write to you and especially did we feel at this time peculiar gratitude for your kind thought of us, your trying to plan a rest for us.

It is true that one of the greatest desires of my life is, to be strong, and I often say to Miss Seymour, "If I were only strong, no deprivations, hardships or weariness would seem anything but a joy in this work." But this I never was and, I fear, can never expect to be. When I first returned from America there was a sore discipline of weariness to go through with before I could become accustomed to this work. Do the best we can, we can not find opportunity for real rest while away from home, or, at least, very rarely.

The first part, or middle of this winter, I often felt that perhaps it was my last winter of

work, certainly of this kind, but now I do not feel so. The chills and fever and neuralgia seem to have left me and I feel much more like myself. I have an excellent appetite and so has Miss Seymour and our sleep at night can not be surpassed. I hope that by keeping quiet this summer we may be able to start out again in the fall with new courage and strength.

Were it possible for us to jump into a rail-way car and go flying off to Switzerland, gladly would I, certainly, avail myself of your suggestion×, but the difficulties in the way of our attempting such a thing now are manifold. You can see that, after such a long winter of living in other peoples' houses and with such unrest, the thing we long for unspeakably is to sink away into the quiet of our own home & be forgotten, & forget, too, the world of sorrow & care about us, if that is possible. A journey to anywhere in this warm weather, after all the journeying we have had, would only be added weariness. Then there would be the fatigue of getting something ready to wear in the civilized world. Besides all this, who would go with us? There is no one who could leave, unless there

× Even then, I am such a home body that I doubt if that would be the best thing.

there was more pressing need that would now seem evident to them in my case. Indeed, I am sure that with Miss Emily Wheeler looking so white and miserable and Mrs. Allen and Mr. Wheeler, ditto, they would all say that many others needed rest and change more than I.

Mine is just one of those cases where, if work is ever done it must always be done in spite of weakness and weariness and I have about concluded, with brave, noble-hearted Dr. Livingstone; that, "Until a man's work is done, he is immortal." I do rest and try to take care of myself when I can and when I see that I ought to leave work I will let you know and avail myself of the kindness which I am sure that you and the Prud. Committee are ever ready to show me. I know that Miss Seymour will do the same.

But enough of self, such a little specimen of humanity is not worth so much ink and paper! Could I tell you how good it is to be at home after a six ~~months'~~ weeks' absence! But no Barnums or Brownes, here makes it seem doubly changed. We had expected to board at Mrs. Barton's, but a sudden change in some of their household arrangements, made that impossible. As

the Allens were to continue to board at Mrs. Wheeler's this summer, the latter invited us, also, to make their house our home until the Barnums shall return. We appreciate her kindness, I am sure.

Our tour was a good and profitable one. We found many things which needed attention, wherein the work would have suffered had not some one taken the trip just at this time. Of course our souls were tried to the utmost over the state of the Arabkir church and schools. Bod. Ghazaros of Chemishgezek has now gone there and Bod. Mardiros is to preach no more, so I really feel hopeful. I do not believe that Bod. M. is going to do much harm. He looks like a very feeble, spiritless old man. The Egin people were most grateful over the vote of our Annual Meeting, confirming your grant for their church.

I was glad to hear of your safe return from Mexico, but saddened by the news of your son's continued illness. Do we not have to learn, day by day, by such sorrowful experiences, to submit our will in everything to the Divine will. May God comfort you all. With love to Mrs. Clark & your daughter,

Always gratefully,

Caroline E. Bush.

Harpoot, June 29, 1886
Rec'd July 26

Harpoot, Nov. 5th 1886.

Rev. N. G. Clark, D.D.

Dear Dr. Clark,

Your kind letter of July 27th has remained too long unanswered, but you know our busy life and how much our pens find to do, as well as our tongues, and so will excuse.

I am glad to have good news to give you, as far as I am concerned, personally. I have had such weary days to bear and have worked so much and so often per force, that I feel as if it was a real "Jubilee" year with me when I can commence to reply to the question "How do you do?" with, "Very well, I thank"; and I am sure that my voice then has a ring to it and my face a light which tells of the true gratitude that I feel to God for better health. Before you get through this letter you will say that it even gives a glad tone to my writing, I am sure.

Miss Seymour's and my first tour was to Geghi, Temran, Horor and Palu, with intervening villages, Abrank, Najaran & Sarakomish. We left home Sept. 14th and were gone a month. Our companions were, the preacher, Baron Hov-

Harpoot Jan. 29-1886

hannes Beshkeoturian, our good servant, Asdoor, and a zaptieh. The latter and the former, also, were with us only part of the way. Before we left, I felt a wonderful change in health and spirits and the blessing was continued to me all the journey. We were both very well and greatly prospered.

Since our visit at Temran, the preacher there, Baron Garabed Geuloghlian, has been ordained as pastor of that church, for which we rejoice. We could do nothing satisfactory at Geghi, owing to the position of the ex-pastor, who lays claims upon his people for money which they disclaim owing him. Palu is in a better state than for years, having a good preacher and his wife, a good teacher for the girls' school and harmony among the brethren. Three of the brethren, (one an ex-preacher, and a ~~very~~ man of hobbies,) have become Baptists, but it creates hardly a ripple in the church. The smaller places which we visited are poverty-stricken and desolate enough. No schools, no preachers, no money and only a handfull of Protestants, whose strength is failing year by year. Only God's Spirit, reviving the city churches and spreading the heavenly fire from them in all di-

rections, can do the work needed in these smaller places. This is the great blessing needed for our whole field.

Dr. Barnum, Miss Seymour and I were to have left yesterday on a tour to Diarbekir and Koordistan, but work with the government relating to the College firman to be given, detained Dr. B. and we now hope to leave on Monday. Our reaching Koordistan depends on the weather. We are having a severe storm which has now lasted several days & it is fortunate that we are not crossing the mountains.

Dr. Barnum was busy all day yesterday with Turkish officials, who were sealing books, those whose use is to be permitted, and the work is to continue to-morrow. We are glad for this and for many reasons (especially for his company in touring) of Dr. and Mrs. Barnum's return. Mrs. B. seems much better than when she left. Miss Seymour and I are again in their family.

We have four new Bible Readers at work this fall and hope for other new ones. If we go to Diarbekir the weather may keep us there some time, but we are ready to do all we can for a place so dear to our hearts and so needy.

You ask us to rest and be lazy when we reach home. I wish you could know how hard I try to and how much there always is to excite us, and to occupy us every minute, so that we find it impossible to fulfil your wishes in this direction.

We both of us unite in love to yourself and Mrs. Clark. We await anxiously news from the meeting of the "Board." I can not be one of the missionaries of whom the "Christian Union" speaks, who urge the sending out of those who receive the "New Theology." Missionaries stand in peculiar need of being a unit as regards essentials in theology and this source of division would be worse than the Baptist movement. We pray much for you all. May God guide us all more surely than we know and lead us to the truth, and more than heretofore use us for the salvation of souls.

Accept our sincere sympathy for you in your many cares and trials and in the burden of ill health. With prayer that you may be strengthened,

Sincerely,

Caroline E. Bush.

A visit from Miss Charlotte Ely has been very grateful to us.

Harpoot Nov. 5, 1886
Rec'd Dec. 7.

5

Harpoot, Jan. 24th 1888.

Rev. Judson Smith, D.D.

Dear Dr. Smith,

Your kind letter of Nov. 23d I found awaiting me on my return from Arabkir last week. I thank you for the interest which you express in me and my work and it greatly helps me to become acquainted to know that you had met my dear Father.

It is eighteen years ago the coming May 28th since I left my Rochester home to come to this land. All this time I have been associated with Miss Seymour. We have roomed together, taught together and toured together. For nine and a half years I was in the girls' school and I think that all of those who are now graduate teachers there were Miss Seymour's and my former pupils. During this period Miss S. & I were often off on tours during vacation, or even in school-time.

In the spring of 1880 I went to America for much-needed rest and returned in the fall of 1881. After this I did not go again into the school, as Miss Wheeler had come the year before for that work; and Miss Wright, who came with

Miss Caroline E. Bush. 5

me, was soon able to set Miss Seymour free to join me in the touring work. When Mr. Browne has been here we have had his company, protection and help on these tours; when he was in America we were accompanied by a good man who has for many years been a preacher, Baron Hovhannes Beshgeoturian.

It has been our aim to go to all the places in our field, as far as possible, each year, our work commencing the middle of September and closing the middle of July. There are a few days of rest between each tour, but these are full of letter-writing and unnumbered duties, which leave little time for rest. Even each day of our summer vacation seems full and all too short.

We have a good servant, who for five years has seemed a very necessary part of our establishment, as the faithful performance of his duties as hostler and cook seem so essential to our comfort. Wherever we go we try to have at least one clean room for our party, (though this is not always possible,) and good, palatable meals on time. This requires more baggage than we used in former times, when we tumbled into our beds with all our clothing on, went

off without bedsteads or any food, save coffee and tea. Now that we have made touring a business we feel that all necessary comforts should be taken with us. After a severe illness which I had last spring, Dr. Thom required of us a promise that we should always take with us and use, bedsteads.

At each place where we go, we endeavor to follow up Mr. Browne's preaching and prayer services by house to house visitation. We talk with individuals, men and women, about their souls and their church and family duties. We read and pray with them and have long conversations about the Word. Often the neighbors are called in and we have a succession of neighborhood prayer-meetings all day long. It would be impossible to describe the variety of people with whom we meet. With many of them we are well acquainted, their homes and circumstances & position in the church. We travel hundreds of miles on horse-back and hundreds of miles through the streets, on foot. If it is rainy we don our rain-cloaks and run between the drops. If it is snowy, leggings & rubbers protect us and we do not stay in for many storms.

We visit schools, start Bible women on their work and superintend them and hold meetings on the Sabbath and during the week. When Mr. Browne is not with us we try to do what we can of his part of the work and it is a marked fact that the brethren look to us with deference and respect such as only the intercourse of years could gain. for they are slow to regard the words & counsels of women. We now rarely have cause to complain of any lack of kindness or regard for our wishes.

In many ways we have cause for gratitude. We have what we can truly call a "home" and this we have never failed to have ever since we came on to missionary ground. I think that there is no other case in Turkey of two unmarried ladies being associated for so many years of work together. My health is not robust, but I am wonderfully strengthened for these long & severe journeys. There is a providence in my inherited love for a horse, so that I rarely tire when on his back.

This is a very personal letter. I understood you to wish such an one, but hope you will not tire of it. With a hearty welcome for you to your new work,

Sincerely,

Caroline E. Bush.

Please give my love to Mrs. Smith.

Miss Caroline E. Bush,
Harpoot, Jan. 24, 1888,
Rec'd Feb. 27.

Harpoot, August 7th 1888.

Rev. Judson Smith, D.D.

Dear Dr. Smith,

It is with a good deal of hesitancy that I sit down to write to you in vacation, knowing that I have nothing particular concerning the work of which to write, but it is already a long time since the date of your letter and I do not wish to leave it unanswered until after our first tour in September.

Reading your name in the "Independent's" account of the great Conference in London, last evening, led me, also, to desire to offer you congratulations on the grand success of that meeting, in which, of course, we all took such a keen interest. This and the reading lately from the lives of Dr. Chalmers and also of Dr. Goodell of St. Louis, has stirred me deeply with new desires for consecration and effort the coming season. You speak kindly and appreciatingly of our work, but to me it ever seems that I fall far short of what I ought to and might do. It is not enough for us that a few souls are helped. We long for many conversions.

When vacation first commences, there is such a weariness of body that we feel as if we never wished to look again on the old, banged-up valises and road clothes and the tin plates & cups & iron forks & spoons of our road equipment; but as the weariness forsakes us, little by little, there comes an eagerness for the commencement of work again. I feel it coming over me each day now, more & more.

Miss Seymour and I are rejoicing over unusual health and are suitably grateful. The summer is cool and comfortable and the air and quiet of our Garden is doing us much good. We have yet some preparations to make for the season's campaign. Our servant left us in the spring and we must find a new one with all the requisite qualities. My horse, on whom I have doted, developed a disease in the joints of his hind legs last winter making his gait hard for me and I must set about the difficult task of finding a new one. A kind Providence, who always cares for me, put it into the minds of my dear young ladies of the Broadway Tabernacle of New York City to send me $50., which, when it reaches me, will amply reimburse me for the inevitable loss there must be in the sale of my poor,

faithful "Bereket". That there will be a good servant for us and a suitable horse ready for me in time, I doubt not. This very morning comes a note from our old servant, begging forgiveness for past conduct.

Miss Seymour joins me in kind regards to yourself and wife. We wish we all could have seen you here on your trip. The rest of the circle are in usual health & we all endeavor to embrace the little opportunities for good which a quiet vacation affords, and hope for strength & courage, faith and a baptism of the Holy Spirit for the greater work of the winter.

With sincere regard,

Your friend,

Carrie E. Bush.

Harpoot, Aug. 7, 1888.

Rec'd Sept. 6.

Harpoot, August 6th 1889.

Rev. Judson Smith, D. D.

Dear Dr. Smith,

A letter in vacation to our Secretary is rather a formidable one to write! It will probably be pervaded by a spirit of laziness, like all vacation deeds; therefore, will you please be lenient!

I am sorry that I gave the impression of any near prospect of Miss Seymour's and my being obliged to give up work. We are both unusually well this summer and have great hope for the coming fall and winter. Miss Emma Barnum is just the person to whom we would delight to leave a part of the burden of our work when at any time one of us should be called to lay it down and we are most grateful for her coming.

Our last long tour closed May 14th and since then we have been calling in the city and near villages. We have not felt the need of passing many very lazy days and I come to the city almost every day, for work of some kind.

Harpoot Aug 7 1888

I am sorry to say that the horse which I bought last fall and hoped would be such a comfort, has had some affection of the joints this summer and causes me much anxiety. Of course horse doctors here are not to be relied on and their treatment is often not far from barbarous, so I wait to see what time will do for the poor fellow.

The days of vacation are passing pleasantly away, each day bringing some opportunities for doing good. We are looking forward eagerly to Dr. & Mrs. Barnum's return. The station is in usual health, some of the number never being very strong. The Allens, and Miss Daniels and Mr. Wheeler have just returned from a little rest by the Lake. Miss Seymour and I had a very delightful invitation in the spring, to go to Marsovan to spend the summer and return with the Barnums. It was a tempting prospect, but we concluded that the quiet of home would better prepare us for our winter's work, besides saving all the expense of a trip which we did not positively need for health.

As yet we can lay no plans for our first tour. We do not know which of the tourists, Mr. Browne, or Mr. Barton, will be able to accompany us, if either, as both are deeply engaged in work in the Theological Seminary. The class is a fine one, in which we are greatly interested. May they not be drawn away from the work of preaching the Gospel.

We look forward to many things in the near future with great anxiety for the work. One of these is the return of the Hosenik pastor, Antreasian. "The Lord reigns" and we ought not to fear.

With kind remembrances to Mrs. Smith and wishing for you both a restful summer,

Yours sincerely,

Carrie E. Bush.

Miss Carrie E. Bush.

Harpoot, Aug. 6, '89.

Rec'd Aug. 31.

Harpoot, Feb. 14th. 1889.

Rev. Judson Smith, D.D.
Dear Dr. Smith.

Your kind letter of Dec. 26th. quite put me to shame, for I was already indebted to you for one dated Sept. 7th. The latter came to me either just before, or while I was quite ill. On my recovery I did not write, for I thought it better to do so after my return from my first tour. Miss Seymour and I were neither of us able to accompany Mr. Browne on his first trip, to the Geghi region, Miss S. on account of Miss Daniels' ill health and I, on account of my own.

Nov. 30th. Mr. Browne and I left home for a long tour in the Arabkir region. We visited Chemishgezek, Aghun, Vakhshen, Ainetsik, Mashkir, Egin, Shepik and Arabkir and reached our home again in safety Tues., Jan. 15th. "In safety," I say, for no one who has not seen the roads over which we passed and experienced the dangers of winter travelling in this land can possibly imagine all we have to ~~pass~~ go through and how grateful we are for deliverance

Miss Carrie E. Bush.

from dangers seen and unseen.

You will be glad to hear that our old servant returned to us and we lacked for nothing in this line. Mr. Gates of Mardin sold me his horse, a fine Arab, whom he had ridden for six years. Mr. Barton brought the horse up from Mardin to me and I have so far had no cause to regret the purchase, though not yet feeling as thoroughly at home on him as on my former horse.

As regards weather and comfortable places in which to stay, a kind Providence seemed to watch over us all the way and when we returned to Harpoot I had the feeling that we had never enjoyed a happier tour, or one more filled with blessings. I have written of it particularly, to the Young Ladies' Foreign Missionary Society of Broadway Tabernacle Church, N.Y. and shall have the letter sent on to Boston, so that you may see it, if you care to. There are a few points of which I will speak briefly to yourself.

At Chemishgezek, the preacher, Baron Sahag Hovsepian, teaches the boys' school & has a few little girls also, as pupils. Dissen-

sions in that church for years have so hindered the Lord's work that we have not been able to plan for a girls' school and all our planning for a Bible woman, even, has failed. Only the Holy Spirit can put love and unity into the hearts of these women who are now so suspicious of each other.

At Aghun, Pastor Melkon's wife seems more & more bent on being a true help-meet to her husband, who is a sort of bishop in that region. She has some eight pupils, women with families to care for, who are learning to read God's Word, besides which she holds three meetings a week with the women and also accompanies her husband on tours to the surrounding 7 villages, holding meetings and calling wherever she goes.

At Mashkir, our preacher Bedros's modest little wife has summoned courage to start a girls' school and hold a weekly meeting. She is young and must grow into the work.

At Egin I could find no one who was suitable to take up the work of teaching the women. The whole church suffers for lack of a pastor, for which want our excellent boys' & girls' schools can in no measure compensate.

At Arabkir, our Bible-woman is doing pretty good work. She certainly shows an excellent spirit and I could have put three more women like her ~~to~~ ~~work~~ {the same employment}, could I have found those of ~~the~~ consecration & love for souls. The Arabkir church is not suffering, as formerly, from antagonistic Baptist influences. There have been very few immersions during the last year; the teacher of their boys' school is not popular and many pupils from his school have come back to ours. The latter is large and flourishing and is under the care of a young man of experience in teaching.

Pastor Mardiros, the Baptist Pastor, seems aged and feeble. He is building a grand, new house for himself, although now occupying one which a missionary occupied for years and which is still very good. Of course this hurts his cause, provoking criticisms from those who would be quite friendly.

Our girls' school is small, but fairly good, but it is difficult to find any spiritual life among the women, though our Pastor's wife is capable of doing good work for them.

There was much hopeful, and deeply spiritual work constantly before us while at Egin & Arabkir and Mr. Browne's solemn appeals from the pulpit seemed to be blessed to many souls. We both felt a strong physical & mental reaction on our return home and the nine days of our stay did not bring us much rest. It was then that I had intended to answer your letter, but, between the unpacking and re-packing, the multitude of letters to read, some of which called imperatively for answers, the calls, and the weariness of body & mind, I was forced to leave again without writing.

Miss Daniels having recovered her health, Miss Seymour was able to accompany Mr. Browne and myself on this last tour, which was to Hoghi, Aghuntsik, Haboosie, Ichme, Shuhaji, Zartarich and Percheny, all villages on our plain. We returned day before yesterday.

There is but little to write you of encouragement with regard to this trip. There were gleams of comfort here and there, as when four young men in Hoghi signed the pledge one evening, or when the Haboosie

chapel was crowded to listen to Mr. B.'s preaching and at least 170 women and girls came to our women's meeting, or when some father promised to commence family prayers, or some woman to give herself to Christ.

The poverty, the mud, the dirt, the low spiritual state of the churches, the spirit of worldliness and dissension, wears upon our spirits. I sometimes feel my courage almost gone. There is only one remedy for all the evils, — a baptism of the Holy Spirit. The Gregorian church is, as you say, thoroughly permeated by the truth, and we believe that hundreds would be converted if this baptism should descend. With what weary, aching hearts we crave this, only God knows.

Mr. Browne, Miss Seymour and myself all took severe colds while at Haboosie during a very cold snap. The houses were damp and the chapel, sepulchral. We vied with each other in coughing. Miss Seymour and I are not as young as once we were, though I wonder that, in spite of her cough, Miss S. looks and seems so well. I am never strong and can only expect to be "in weariness and painfulness

often", grateful over the wonderful degree of health preserved to me all these years; but we both feel that a younger person should be in training for this work. We are jealous for this branch of the work & could not bear to see in it a person of loud manners, of worldly, ambitious ideas, or one careless of the customs and prejudices of this country. We wish one devoted to winning souls, not merely establishing schools, one who will be simple in dress, gentle in manners, willing to bear hardships for Christ's sake, one of culture and winning, sympathetic ways.

We have been talking it over and can think of no one who so nearly comes up to our ideal as Rev. Dr. Barnum's beloved daughter, Emma. We have known and loved her from her childhood and now continually hear of her, naught but praise. If her health is sufficient, no one could be more suitable for this place and the station authorizes us to cordially invite her here to work with us in the field work. We will love and care for her as tenderly as we know how and she will have what so few young ladies enjoy on missionary ground, her own home and parents to make up for

any lack in us. We shall write to her and her parents on this subject by this mail and shall hope to hear from you and them favorably with regard to it.

I trust that any lack on my part in the matter of correspondence you will never lay to indifference to a very plain duty, but to simple inability to write when I would, on account of weariness, interruptions and pressure of work. I am grateful that you desire to hear of us and our doings and shall try to keep you informed.

With love for Mrs. Smith and kind regards for yourself from Miss Seymour and myself,

Yours sincerely,

Carrie E. Bush.

Miss Carrie E. Bush 5
Harpoot. Feb. 14-1889
Rec'd Mch. 19

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Harpoot, Nov. 11th 1889.

Rev. E. K. Alden, D.D.

Dear Dr. Alden,

I am reminded by the above date that my beloved Father would have been seventy-five years old to-day, had he lived until this time. I am glad that he spends this birthday in Heaven and is not bearing the infirmities of old age upon this earth.

I am reminded by the beautiful book before me, — the life of John Paton, — that you do not cease to think kindly of the daughter of your old friend. I received it on the 4th, my birthday, when I came from a village, where Miss Seymour and I had been for several days. Nothing could have pleased me better than such a book, the life of such a noble man, and I shall cherish it carefully to read on some Sabbaths when I can possibly find a few hours for my own improvement. I suppose you realize that the luxury of reading is only taken up when we are ill, or thoroughly tired out. I am now some four weeks behind-hand in

the reading of my "Independent"! Between the packing and unpacking, the thinking whether the horses are shod, or not, the pepper and salt boxes filled, or not, the bread & cheese bought for our next journey, the braid on an old dress renewed, this or that Bible-woman paid her salary, this or that soul counselled or reproved, there is not much time for one's own intellectual advancement!

My letter to Dr. Smith, which I send by this same post, was so long that I did not venture to add a word concerning some little business of mine. I dislike to trouble either of you, but I am not sure but it belongs more to your province than his, besides which, I can presume on your warm friendship with my dear Father.

After my Father's Will was all carried out and the property disposed of, the Surrogate of New York should have sent the heirs a paper to sign called a "Release", by which the Trustees, (Mamma and a Mr. H. H. Hayden of New York,) are released from all their obligations. He neglected this duty and now, at this late date, a

surrogate comes into office who discovers the neglect and demands our signature. Of course Mama, Anne & Homer have signed and I, also, did the same, in Sept., before Rev. Mr. Thomas Boyajian, H. B. M.'s Acting Vice-Consul, from Diarbekir. His seal was put upon the document and Mr. Barton and Mrs. Boyajian also signed, as witnesses.

My brother's lawyer at first declared this all right, but the Surrogate refused to accept the signatures and sends a copy back to me with the declaration that it must be signed before a "U. S. Consul, Vice-Consul, or", &c. You are well aware that no ~~such~~ United States official is to be found nearer than Sivas, a journey equivalent to one from New York to San Francisco, that I can ill afford such an expense, as a missionary and servant would be obliged to accompany me; that no missionary could leave work at this most busy season to go on such a journey and turn about to come home the next day; that the winter is near at hand and the journey over those mountains might be attended by not a little

risk of life, or health, at least; that I ought not to leave my work at this time. Besides which, Mr. Boyajian's signature has been accepted in more than one state in our Union. I signed a paper once before our Pasha, here and it was accepted. I could do the same with this, rather than go to Sivas, although it is very disagreeable & annoying. I would only suggest this as a last resort out of the difficulty.

Now I wish to ask the question, Why, when an arrangement between the United States and England has been formally made, by which English Consuls are to protect the interests of all American citizens, is not the signature and seal of an English Consul considered equivalent to that of an American Consul? I am sure that it ought to be. Mr. Boyajian is instructed by his gov'ment not to charge Americans anything for this, but consider it an act of courtesy.

Can you help me out of this difficulty in any way? Mamma and my brother are greatly annoyed and puzzled,

but I, far more so. Except that I have nothing to do but wait and see if your kind heart can not devise some way of deliverance.

Richards & Brown is the name of the law firm which has had communication with my brother on the subject. Their address is, 58 William St., New York City. Their letter to my brother is quite peremptory, or, at least, decided, and they say that the Surrogate gives me until Apr. 1st to sign. The question is, what will they do to me then, when I don't sign?! My brother's address is, Sterling Wheel Co., 17 Dey St. New York City. Mamma's is, 170 Winthrop St. Taunton, Mass.

Pardon the long letter and the trouble I give and please, not alone for me, but for the sake of other missionaries, show us some easy way of accomplishing such a task. You will think, I know, "What if I had a daughter in such perplexity" and will help me, I know.

With many heart-felt thanks for the book & all kindnesses and love to Mrs. Alden,

Gratefully yours,

Carrie E. Bush.

Miss S. joins in love.

Miss Carrie E. Bush
Rd Dec. 24 '89

Ans. 17.

Chambers Rev. Robert

Erzroom, Nov. 6th 1880.

My dear Dr Clark,

Mr. Cole, though the work of the tour fell chiefly to his lot, requests me to report to you our late visit of 25 days, - Sept 27th to Oct 21st - to Russia. Our right to labor, even in that part of Russia occupied by our missionary force before the war, has not been formally recognized by the new govt.; in fact we seem to be watched quite jealously & our people, notably at Kars, have been warned to have nothing to do with us, though any opposition we have met with seemed to proceed more from the fanaticism, importance & deficient information of local governors & officials than from any direct notice of our work by the central authorities. On entering Russian territory we were very closely questioned & during one night - our first - we were strictly guarded by 7 soldiers who allowed no one, except a couple of men who came under the guise of friendship to cross-question us, to speak to us. The soldiers assured all comers that "these honorables did not wish to be disturbed". Our arms also were taken from us but restored in the morning when we were permitted to pursue our way in peace.

For fear of its effect upon the prospects of the School at Kars, should our visit be freely talked of in the city

Mr Cole has told the story of the Catechism from which the light spread in this region. The catechism was placed in the hand of a devoted Armenian by a Bitlis Vartabed, who had visited London, about 30 years ago. After a remarkably useful career it was burned though afterward replaced by our Erzroom bookseller.

Thirteen years ago the faithful catechism was reinforced by a bible, which an Armenian, who had procured it at Harpoot, sold at Samoghar for 8½ roubles or more than 4 times its price. It was a great prize to the few persuaded villagers who in fear & trembling secretly conveyed it from house to house & from village to village.

How our hearts glowed as we handled the well-thumbed & battered old volume, whose presence as a silent witness at our Communion service on the Sabbath, seemed to intensify the spirit of devotion & open our ears anew to the declaration of the Saviour, "For I have given unto them the words which thou gavest me; & they have received them, & have known surely that I came out from Thee, & they have believed that thou didst send me". In this village we spent 4 days, including Sabbath. Bretheren from Erivan, & Etchmiadsin, which we did not visit, the former because of its distance & the latter because of the opposition of the governor, hearing of our arrival, came to enjoy the meetings at Samoghar. And a royal time we had of it in the

King's banqueting house. After a prolonged & careful examin=
ation of those who had also been examined on the occasion of Mr. Cole's visit last year we decided to receive into full communion 3 bretheren from Damoghar 5 from Etchmiadsin & one from Erivan. The Erivan brother is in government employ as a sort of Crown-Attorney. He is a native of the Shushi district, between Tiflis & Tabriz, where there are many protestants who have been persuaded by reading books which entered the country through the Persian missionaries.

On Monday morning early, accompanied by the bretheren to the outskirts of the village where we kneeled down & com=
mended each other, to the Lord & to the Word of His grace, we took up our journey toward Hulijan. And stately, white-crowned Ararat accompanied us nearly all the way, seeming to say: "Where were ye when God laid my foundations? Were ye His Counsellors when He destroyed a wicked generation by the Flood; or, did your tears & prayers move Him to enter into a covenant of peace with men? Ye fear & are in trembling for His work here. Fear not; work out your little day. Ye shall pass away. Even my foundations shall be destroyed but His word abideth ever". At Hulijan again we were like shepherds trying to furnish water to an impatient flock. Even the Armenians crowded so upon us that we had

kept ourselves quiet, though we had pleasant meetings & joined in the Communion service with the brethren.

The attendance on the Sabbath services, which are regularly conducted by our teacher, Baron Garabed, is from 10 to 15, tho' the number of Church members is only 3. You know that the work has been very much at a stand still there for some time on account of the opposition of the Governor, who, though removed for a season, has been permitted quietly to return. During our visit the Governor was absent & his deputy, whom we saw, a Lutheran, was very cordial. He is said to be very favorably inclined toward the Protestants. We made final arrangements about our school, which, according to a letter from the teacher, received yesterday, has at last been opened.

From Kars we proceeded to Samoghar, where our welcome was warm indeed. The brethren there without pastor, teacher or church member among them, have not neglected the assembling of themselves together. Every Sabbath witnesses their solemn assembly & attests their zeal for the S.S. The head man of the village - a very highly respected person - is one of us. Last winter he distributed of his own means about £.T. 200 to the poor, leaving it to them to repay him as they were able. We learned this incidentally as he is a man who "letteth not his right hand know what his left doeth".

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to go out of the village & sit under the shadow of a rock for a quiet talk with the bretheren. Here we received 7 into full communion & after a highly enjoyable visit we headed for Alexandropol. But a zealous brother from a near village besought us to turn aside & accept his hospitality. He is the son of a priest, has travelled much, speaks Russian, Armenian & Turkish & has a smattering of German & English. He entreated to be allowed to enter the work. We expect to receive him into our School next Spring & shall perhaps employ him as a teacher this winter. He showed us a spot in the earthen floor of his house which for three years had been his bible's hiding place.

At Alexandropol where we spent a night, the few some-what timid bretheren meet regularly for sabbath service in the house of a Bible Society Agent who speaks enthusiastically of the prospects there. Thence we proceeded to Kars & thence homeward rejoicing that we had been privileged to witness & take some share in so promising a work.

We departed somewhat from the ordinary methods of the Mission in organizing a church at Kars & receiving members from the neighboring villages, without the prospect of being able to find a pastor for the church & without any pledge on their part looking toward self-

support. But we had not the heart longer to keep from them the privilege so earnestly desired & richly enjoyed, of obeying their Saviour's injunction: "This do in remembrance of me." A second reason is found in the fact that the Lutherans are making earnest efforts to draw these people into their communion; while also an independent movement at Tiflis has been making overtures. This movement is protestant but unattached, weak & not likely to prove substantial. A third reason for our action is the necessity of our being able to point to an organized community in our appeals to Government for liberty of worship & freedom of action.

And now necessity is laid upon us. We *must* find a pastor for our Russian flock.

At Hulijan we were told of a Jew at Chamorlu in the Abaran district who was for some time under the instruction of missionaries at Oroomiah but is not fully persuaded. He has been in the habit of arguing against old church doctrines & reading the Bible to a knot of listeners. The result is now that though he was banished on a charge of proselytism there are in that village 6 staunch protestants as the fruit of his preaching.

Several interesting instances showing the influence & reputation of protestant came under

our notice. Stopping at a village to rest & feed our horses, we were discussed by a curious group. One wiser than the rest said, "I know who they are. They are protestants. The do not lie or steal."

At Samaghar a field was in dispute. We shared our quarters with the judge who had come to try the case. During the trial an Armenian was rebuked for lying & answered indignantly: "Am I a protestant that I should not lie?"

During examination the people confessed their short comings with the simplicity of children so that even while listening to the recital of irregularities one felt like passing the commendation - "Behold Israelites indeed in whom is no guile." This I consider at present the most promising portion of our field; though, as American missionaries our movements are closely watched & we are very badly off for helpers.

We have a teacher at Kars & one at Hulijan. Other helpers we have not, with the exception of a young woman who was for some time under Miss Van Duzee's instruction, but who married an Armenian & is now not permitted to have communication with us. Her husband however allows her to gather a few children into a sort of private school where her protestant principles will be sure to make themselves

felt. Everywhere on our tour we found an uneasy feeling among the Armenians. They are not satisfied with their new Government. Some talk of ~~[illegible]~~ following receding Turkey. The Russians who have followed the march of conquest are, as a class, except the Malakans, fearfully immoral & corrupt; and though the highways are comparatively free from robbers, true liberty either of the individual or the community is as much a stranger as in Turkey. We saw many Armenians on their way to Van to join the insurrection there. They were assured of Russian sympathy & help.

Your letter of Oct 1st duly reached me. Many thanks for your kind words. I commenced this letter two weeks ago but, having completed the 2nd page was interrupted & have not been able to take it up again until today. You will be glad to hear that our little boy, Robert, 4 weeks old today, is doing his duty well & growing finely. Mrs C. is very well indeed & all our circle are in fair health. My brother & Miss Vandyne went with Dr Reynolds & party to tour the Black Sea coasts. All join me in love to yourself & family & all the brethren.

Our new school building is covered in with the exception of portion of the front. It will be a fine building, but we expect to write you in full about it very soon.

Yours Sincerely, R. Chambers

Erzroom, Nov. 6, 1880.
Rec'd Dec. 20.

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By mistake this corner of the paper touched the copying pad a second time & as I did not take a sufficient number of copies I am compelled to send this spoiled sheet. I could not send it by last mail. You will have some difficulty reading it. But it will have to go to Sherbrooke, Woodstock, Ingersoll & Manitoba.

Erzroom Nov 6th 1880
" 20th "
" 27th "

My dear Dr Clark.

~~[illegible]~~ after [illegible]

Mr Cole though [illegible] the work [illegible] chiefly to ~~[illegible]~~ lot requests me to report to you our late visit of 25 days (Sept 27th - Oct 21st) ~~[illegible]~~ to Russia. Our right to labor even in that part of Russia occupied by our missionary force before the war has not been formally recognized by the new govt; in fact we were watched quite jealously, our people, notably at Kars, have been warned to have nothing to do with ~~[illegible] books which [illegible]~~ us, though any opposition we have met with seems to ~~[illegible]~~ proceed more from the fanaticism, importunity ~~[illegible]~~ [illegible] information of local governors & officers ~~[illegible]~~ than from any direct notice of our work by the ~~[illegible]~~ authorities. On entering Russian territory we were very closely questioned & during one night, our first ~~[illegible]~~ we were strictly guarded by 7 soldiers who allowed ~~[illegible]~~ no one except a couple of men who came under the guise ~~[illegible]~~ of friendship to cross-question us, to speak to us. ~~[illegible]~~ The soldiers assured all comers that "these honorables did ~~[illegible]~~ not wish to be disturbed". Our arms also were taken from ~~[illegible]~~ us but restored in the morning, when we were permitted to ~~[illegible]~~ pursue our way in peace.

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[Left margin, written sideways:] Rev. R. Chambers. Nov 6 1880.

... all well, except [illegible] cases. Will reaches home on Thursday. I will write some other things about my trip by next mail. I enclose a sheet from Cole. Glad to hear of the better[?] ... letter describing the burning of the Sherbrooke church hasn't reached us. Robt

we kept ourselves quiet, though we had pleasant meetings & joined in the Communion service with the bretheren. The attendance on the Sabbath services, which are regularly conducted by our teacher Baron Sarabed, is from 10 to 15 tho' the number of Church members is only 3. You know that the work has been very much at a stand still there for some time on account of the opposition of the Governor, who though removed for a season, has been permitted quietly to return. During our visit the Governor was absent & his deputy, whom we saw, a Lutheran, was very cordial. He is said to be very favorably inclined toward the protestants. We made final arrangements about our school, which according to a letter from the teacher received yesterday, has at last been opened.

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(D) 3

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7 our notice. Stopping at a village to rest & feed our horses we were discussed by a curious group. One wiser than the rest said, "I know who they are. They are protestants. they do not lie or steal."

At Samighar a field was in dispute. We shared our quarters with the judge who had come to try the case. During the trial an Armenian was rebuked for lying & answered indignantly: "Am I a protestant that I should not lie?"

During examination the people confessed their shortcomings with the simplicity of children so that even while listening to the recital of irregularities one felt like passing the commendation "Behold Israelites indeed in whom is no guile." This I consider at present the most promising portion of our field; though, as American missionaries our movements are closely watched & we are very badly off for helpers.

We have a teacher at Kars & one at Hulijan. Other helpers we have not, with the exception of a young woman who was for some time under Miss Van Duzee's instruction, but who married an Armenian & is now not permitted to have communication with us. Her husband however allows her to get a few children into a sort of private school where her protestant principles will be ~~sure~~ sure to make themselves

felt. Everywhere on our tour we found an uneasy feeling among the Armenians. They are not satisfied with their new Government. Some talk of ~~returning~~ following receding Turkey. The Russians who have followed the march of conquest are, as a class, except the Molakans, fearfully immoral & corrupt; and though the highways are comparatively free from robbers true liberty either of the individual or the community is as much a stranger as in Turkey. We saw many Armenians on their way to Van to join the insurrection there. They were assured of Russian sympathy & help.

Your letter of Oct 1st duly reached me. Many thanks for your kind words. I commenced this letter two weeks ago but having completed the 2nd page was interrupted & have not been able to take it up again until to-day. You will be glad to hear that our little boy, Robert, 4 weeks old to day, is doing his duty well & growing finely; Mrs C. is very well indeed & all our circle are in fair health. My brother & Miss Vandyne went with Dr Reynolds & party to tour the Black Sea coast. All join me in love to yourself & family & all the brethren.

Our new school building is covered in with the exception of portion of the front. It will be a fine building, but we expect to write you in full about it very soon.

Yours Sincerely, R. Chambers.

Erzroom, Nov. 6, 1880
Recd Jan. 12, 1881

Erzroom, Feby 12th 1881

My dear Dr Clark,

~~I lately~~ spent 16 days touring the Khanoos part of our field. This was my first tour without an interpreter. I took a bookseller with me whom I left as there seemed to be work for him among the villages of that district. Our journey to Khanoos was very difficult. One day we were shut in a Koordish village by a storm which we could not face & one day we spent plunging through snow drifts, frequently to the utter discouragement of our horses. Our return journey was exceedingly pleasant, though some Caravan drivers whom we met had the rather unpleasant experience of watching several of their animals, which had slipped from the narrow path on the precipitous hill-side, roll to the bottom of the gulley - a distance in some cases of about 30 feet.

In three Koordish villages where we stopped my helper translated passages from the Armenian Testament & both his translations & remarks were listened to with respectful attention. About midnight at one of these villages I was awakened by the sound of voices & found my helper & an intelligent Koord engaged in earnest conversation. The Koord seemed to admit that our view of Christ was the true one. Many are the indications of the growing approachableness of Mohammedans. God

speed the day when we shall be free to put the "Cup of life" to their lips! In the Khanoos district we have four teachers & three preachers. The work is fairly progressive though the want of an ordained pastor is strongly felt & his presence is very needful. We are trying to persuade one of our preachers to be ordained. The people wish it & he is worthy, though he has so far shrunk from the responsibility. At present there is a pressing call from Alashgird for the other preacher, though he is also greatly needed in Khanoos. It is likely that he will go to Alashgird where there is promise of a good work. The villages I visited were the following:- 1. Chevermeh, where service is conducted by our preacher every morning. The school contains 70 (seventy) scholars & has two teachers. Here we think of opening a High School. The spacious chapel can be used as a school room during the week. We have in view a capital man to take charge. He is a good Armenian & Turkish scholar, has a fair knowledge of English & is well up in all the branches required to be taught. The people are very enthusiastic about the opening of this school & expect to be able to collect a fair amount of tuition from the scholars.

2. Heramik where also there is service every morning before breakfast & twice on Sunday. 8

Here I ~~conducted~~ the services on the Sabbath of my stay & read ~~from~~ manuscript my ~~the~~ first extended sermon ~~[illegible]~~ in Armenian. The attendance (about 70) & attention were very good. In this village the scholars - all boys - number 45; some of them well advanced. Here I performed my second Armenian marriage service, the first having taken place, earlier in the week at a neighboring village.

3. Khozloo, where the cause is yet weak, though the Sabbath attendance is very good, sometimes numbering 100. The school contains 13 scholars. Our rented room here is very inconvenient & unsuitable. The people, consisting of 4 families, have pledged 7 liras towards a suitable building & besides that will give time & labor. I had a committee appointed to canvass the prospects & report. Here was my first effort at an extempore speech in Armenian. It was not long I need scarcely say, & I had the assistance of a teacher who knew scarcely as much English as I did Armenian.

4. Bournaz, where a protestant merchant gathers a few scholars during the week & preaches to a small gathering on Sunday.

5. Kara Kupru, Duman & Elfis, where there are a few protestants but neither teacher or preacher.

At one of these villages I met a young man lately from Constantinople. He said he knew a few words

of English which he had heard very frequently. These turned out to be oaths which made me blush for my mother tongue. On the whole the tour was to me very satisfactory, enjoyable & helpful, and seemed to be not without benefit to the people.

"The work in Erzroom is showing signs of life & spiritual interest, especially among the young men. There are several applications for admission to the church some of them backed by experiences which leave no doubt of the presence of the Spirit. The poor work so far has not pressed upon us though in some places there is considerable distress which promises to become extreme as the winter progresses. Last fall we gave out seed for the fall sowing in Alashgird but in many instances the people were forced to sell the grain to meet the claims of brutal taxgatherers who went from village to village beating even women till the blood ran from their mouths." By the way if a few cheap, second hand copies of such books as "Grace & Truth", Good sermon books & commentaries & books of illustration & anecdote would be eminently useful for our preachers who know English & who frequently beseech us to write for such books. In exchange for such at say half-price, we would be happy to pay the cash or perhaps furnish a few curiosities or mementoes of this land. Please circulate this request among friends. We are all well. Yours sincerely R. Chambers

Rev. R. Chambers
Erzroom. Feb. 12, 1881
Rec'd Mar 14

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Private

Erzroom, Feby 12th 1881.

My dear Dr. Clark,

Mr. Parmelee writes that he has stated to you his decided preference to return to Erzroom rather than Trebizond. We think it very important, for reasons already sufficiently dwelt upon, that Trebizond should be erected into a separate station & all the circumstances point to Mr. Parmelee as the one of our number to take charge of that part of the field. Besides the arguments, to which your attention may have already been called, in favor of Mr. P's occupancy of Trebizond there are other considerations which weigh very heavily with us but which it would be a very delicate matter to discuss. We all think very highly of Mr. Parmelee's attainments, spirituality, missionary zeal & in the main of his missionary methods. Should he remain at home I think our missionary force would severely feel the loss. We do hope that he will return, but, if it can possibly be arranged, not to Erzroom.

Our missionary circle as it stands today is a perfectly harmonious & happy one. We beg not to be separated unless the interests of the work really demand it. Of course it would seem but right that the preference of the older missionary should be respected & that one of us younger should be willing to go to Trebizond & we are willing to go wherever the work may call us, but I think that a higher

[illegible] might have a bearing on the case: The resolution might be shown to Mr. P. should we wish to know your action, but this letter you will please consider as for yourself alone. R.C.

consideration than one's preference is the ability to work together without friction. You know Mr. P's temperament, I suppose, better than I do; but, if you will allow the bull, I really believe that the Station of which he might be a member would be a model of harmony were he the sole member, or as near that as possible.

This I must say that Mr. P. was always ready to yield when the majority took decided grounds; but the circumstances are frequently such as to render such a course painful. We have none but the kindest feelings toward & best wishes for Mr. P. & we also bear testimony to his deep interest in the work; but the fact remains that our station as at present constituted works not only without friction but with very great harmony & pleasure, while we feel certain, from the past, that the reverse will prove true in case of Mr. Parmelee's return to Erzroom.

May He who has room in His vineyard for both Paul & Barnabas, though they be not able to work together, guide to a happy distribution of the forces in our field. We are all very well. Our boy, Robbie, now 3½ months old is strong & apparently happy. With very best wishes & with love to Mrs Clark & family, I am

Yours Sincerely

R. Chambers.

Feb 12. 1881.
Rec'd Mch 14. 1881.

Erzroom, ~~Feb~~ March 5th 1881

My dear Dr Clark,

I enclose you a copy of that portion of my letter to Mr Parmelee which bears upon the Trebizond question. It is as follows:—"Last mail brought us a letter from Dr Clark in which he said you had expressed yourself decidedly against settling at Trebizond. He also suggests that my brother take that field. My brother & I both feel that so far as we are personally concerned we have as yet developed no such special interest in any field as to make our removal to any other either difficult for ourselves or a matter of material concern to the work. It is different however with both you & Mr. Cole. The latter has established a place for himself in Erzroom & vicinity, no doubt largely due to the opportunity he had for gaining the peoples esteem & confidence during the war times, which it is no disparagement of your work or of the esteem in which you are held here to say, is unique. On the other hand your name & efforts have become especially associated with Trebizond &, from all I have heard, you are chiefly esteemed among the brethern for the work you accomplished there, & it is but natural that the brethern at Trebizond, which seems to be the case, should appreciate you more highly than those in any other part of our field. Besides you know the peculiar circumstances of the place, which need for their proper guidance just such experience as you have

gained. Should not these considerations together with the Secretary's & our urgent request, which I now make in the name of the station, or rather repeat, for you knew our ~~mind~~ desire before you left for America, be sufficient to turn your thoughts & steps Trebizondward. Still another consideration suggests itself:- Mr. Cole, my brother & myself, while regarding your family & yourself with sincere affection, yet are bound to each other by strongly knit ties of friendship which would render a severance of our present association together very painful; moreover we suit each other in temperament & our views of station matters so harmonize as to make our discussions & the distribution of our work extremely pleasant &, we hope, proportionately profitable. That incompatibility of temper, even though it be never so slight would necessarily take the place of perfect harmony is a consideration which should carry due weight. We feel that you will take these words, as we offer them, in a brotherly spirit. We do not wish to keep from you what is in our minds. We think it will be to the advantage of both Erzroom & Trebizond & profitable for the work of this field as a whole that you heed our urgent request & again take up the thread of the work you were so successful in at Trebizond".

Many thanks for your letter in answer to my Russian report & your endorsement of our action in organizing a church there. The work goes on nicely with very encouraging signs from different quarters. Especially is our bookselling business brisk.

Yours sincerely, R. Chambers.

Erzroom, March 5, 1881
Rec'd April 4
R. Chambers

Erzroom, Apr. 29th 1881.

My dear Dr Clark,

I returned on Saturday last from a very interesting tour, on which I was accompanied by the native pastor of this place, in the Erzingan region. In this region we have more or less of a work in the cities of Mamakhatoun, Erzingan & Kemakh & the villages of Hazark & Pokarich. 1. Mamakhatoun is the capital city of the Terjan district in which are about 35 Armenian villages. In the city are about 80 Armenians, chiefly from Arabkir, engaged in trade. Only two have their families with them. Some are young, unmarried men. Two are protestants who however were absent from the town when we entered it. Seeking for lodging we found a young man of 15 years who said he had heard of our coming & was prepared to entertain us. He had covered the floor of a vacant room with rugs, hung the walls with a cheap stuff & ornamented them with Turkish symbols & the Armenian motto "Aotk ūrek", (pray). He insisted on providing our meals from his own purse, saying "It is my duty, I am a brother". His parents are bitterly opposed to protestantism & on his expressing a strong desire to go to the missionary school at Harpoot, banished him to Mamakhatoun hoping to place him beyond the reach of the missionaries influence. Here of course he is free to follow his inclinations

than if under their close supervision. He finds many opportunities to learn more of "that way." I gave him a Testament & Hymn Book for which he repeatedly expressed earnest thanks. On our return journey we found two children - about 8 & 10 respectively - of Armenian parentage, previously for some time pupils in our school at Erzroom, who a few days before had been taken by their father to Mamakhatoon. Our young host immediately went to them & commenced taking lessons from them in such subjects as they had studied. On our departure he expressed the hope that he might yet be in our school at Erzroom. May God open the way for him & make him an instrument of much good to his people!" In this district two of our Colporteurs, who had preceded me by a few days, spent a couple of weeks & sold, for full price 6 Bibles, 33 Testaments, 77 portions of Scripture & 50 other mission books. 3. Erzingan has 1300 Armenian houses within the city limits. There are also 1000 houses (Armenian) in the near villages. It is 4 years since the last protestant teacher who attempted to work there was withdrawn. There have been no recognized evangelicals in that city up to this point, but in the session of my recent visit 39 gave in their names. A Committee of 3 good men was appointed, among them the teacher of a private school of 85 scholars. This teacher, though

known to us before yet was not counted as by any means a decided Protestant. He, however, now seems to be with us. He this year secured 25 subscribers to the "Avedaper", gives regular instruction in the Bible in his school & appears to be very enthusiastic. The Armenian schools of Erzingan - 3 in number averaging 150 scholars in each - are quite advanced. I understood, when making enquiries that the Psalms in the modern & no longer in the ancient language are recited by the scholars.

At the urgent entreaty of the people I promised that, if possible, a missionary family should spend the winter with them. We have also provided for them a preacher though they are anxious for an ordained man & pledge their word that the city is half protestant already & that the opening up of the work will be the signal for hundreds to flock to our standard. I have no doubt that it is a hopeful field. At this city we were waited upon by two Koords who claimed to represent more than 2000 houses. They had, previous to our arrival, sent a petition to Erzroom setting forth their desire to become Christians & entreating our protection against the brutality of the Turks. They said they did not know what Christianity was but they saw that the lives of Christians were better than those of Turks. They themselves had lost all faith in & respect for Mohammedanism, were hated by the Turks & desired to

escape to Christianity. We told them we could not assure them of protection from the Turks; explained that Christ the founder of our religion, was put to death most cruelly; impressed upon them the fact that their becoming Christian would invite further persecutions from the Turks & perhaps involve them in a general massacre; in such a case we could stand by them & die with them but could not save them from their enemies. After some thought they answered, "We will join with you, we will become Christians even though we must be martyred. Give us permission to circulate a covenant to that effect among our tribes." We however dissuaded them from any step which might arouse suspicion against them until we should communicate with the Ambassador & learn what their position would be & what protection might be afforded them. These tribes are very ignorant, have no schools & [illegible] none among them who can either read or write. Here is [illegible] inviting the missionary laborer! What has American Christianity to say to such a call?

3. At Kennath city there are no pronounced protestants. We stopped at the house of one Aster who reads the Bible & the "Aventaper" & though a [illegible] attendant upon the services of the old Church seems evangelical in sentiment. Our stay here was necessarily limited to a few

hours, during which time however the room was pretty well filled with visitors.

4. At Hazark village our cause is strong & fairly prosperous notwithstanding our utter inability to find teacher or preacher for the village last Winter. This Spring we succeeded in providing a preacher for them. He is earnest, spiritual & thoroughly acquainted with the plan of salvation. Already his presence among the people is making itself felt in a revival of spiritual life. Yet this man has but little education, was ~~up~~ well on in years when he became protestant & is incapable of teaching even an elementary school. From this village we expect a young man to attend school this Summer that he may return & teach during the coming Winter. There are three church members here to whom we administered the communion in the presence of a large audience. Two others desired admission to the Sacrament of the Lord's Supper & we examined them with the view that after further instruction & examination they may be admitted ~~at~~ on the occasion of our next visit. 5. Pakarich which has for some years, enjoyed the uninterrupted services of an energetic native helper, is in a flourishing condition. At this place in 1874, when the present preacher arrived, there were 8 males over 20 years of age who had embraced protestantism & an attendance at service of 17 old & young male & female. Of

the 8 males, 4 were able to contribute to the cause & these 4 succeeded in raising £t 50, to which the Station added £t 15: for the erection of the preacher's house, the only fairly sized room in which is now used for schoolroom & chapel. The family room, having admitted the new organ, has scarcely space enough left for the bed! The schoolroom is also quite inadequate for its present purpose. Many who come to the service, disappointed of admittance, turn away, while others are content to stand without & listen to the Gospel message. There are at present 23 males over 20 years of age who are staunch protestants & the preacher named over to me 53 regular attendants on the Sabbath services. The last number of course does not include occasional hearers who are quite numerous. Of the 23 males 9 are able to contribute, though their ability in this direction has been seriously curtailed by the troubles induced by the late war & by heavy losses through the depreciation of paper money & copper. These 9 persons have pledged £t 75: for a new schoolroom & chapel. Of this sum £t 30 has been collected & largely expended. They were encouraged to extra effort by the expectation of £t 75: from us which however the Mission cut down to £t 50 while the Prudential Committee deferred granting even the latter sum. The contemplated structure 25 x 30 feet with a height of

13 feet can barely be finished with Lt 150. The site, 45 x 60 feet, cost Lt 25, only half the price asked a few months ago by its owner, who on account of financial difficulties was forced to sell this Spring. The land of this region is very scarce & is divided into microscopical farms. There are many anxious to buy & none willing to sell. After careful investigation I concluded that the people had secured their site at a bargain. Lumber & stone also are not to be had at a less distance than 2 hrs from the village & must be carried on the backs of mules, any other mode of conveyance short of an elevated or an underground railway being impracticable in this mountainous region concerning which my companion said in his broken English, "I do not know at all how the Gospel came to such a place as this." Lumber is twice the Erzroom price & stone & labor 50 % higher than at Erzroom. These facts will I hope be sufficient to convince the Prudential Committee of the necessity of granting without delay the Lt 50 allowed by the Mission & prepare you for a further application for Lt 25 in our forthcoming estimates. At this place are three church members to whom we administered the communion. One of these members, who contributes Lt 3 to the new building, is the son of a rich man, but was banished from his father's house on account of his protestant tendencies. His son

of about 15 yrs of age left him for the same reason & his wife worries him day & night to abjure protestantism that they may enjoy his father's favor & prosperity again. We examined 5 with a view to their admission at an early date to the sacraments. Of these one is a Turk who 1½ yrs ago became an avowed protestant. He is a quiet man of very pleasant countenance. In his examination he was asked what he should do if persecution arose & he had to choose between death with Christ & life & prosperity with Mohammedanism. His quiet answer was, "death with Christ." "But" said the questioner, "remember it may be persecution, torture & cruel death." "Then," said he, "I go toward Christ." This answer deeply affected the audience who are all alive to his real danger, & many were moved to tears. This Turk has contributed £t. 10 to the building fund. There is here also a blind brother who during a year & one half has learned by heart Matthew & John & several chapters of the prophets. He sometimes leads the meetings & having announced the chapter repeats it word for word. Much more of interest — scenes at the acquisition of a new graveyard for protestants; the influence which our preacher is gaining over the Armenian community; the impression produced by the new organ — must for the present remain untold. Yours of March 17th & 24th at hand. You have, of course, heard the sad news of my father's death. The chastening announcement conveyed to us by [illegible] that my sister [illegible] was [illegible]. May [illegible] for his loving dealings! All are well & join in cordial salutations. [illegible] R. Cha[illegible]

Erzroom Apr. 29, 1881
Rec'd June 4

Station Action

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After serious consultation respecting revelations brought to light by Dr. Thom as to the ~~plus~~ present status of our associate Mr. Robert Chambers health - we have been forced to this conclusion that in accordance with the judgement and kindly advice of the medical attendant - we do urge upon our brother the absolut importance of a time of rest and recuperation, to be entered upon at once in hopes that by a sea voyage and change of scenes - he may avoid serious illness, and be restored to us in soundness of body ere many months -

Erzroum - May 30./81. W. N. Chambers.

Sec. of Station -

Rev. R. Chambers.

May 30. 1881.

Recd. July 4. 1881.

Erzroom, June 2nd 1881

My dear Dr Clark,

What a dark cloud has been overshadowing us in Erzroom! I suppose of course that you have heard of my elder sister's death, following so shortly upon that of my father. The news of my eldest sister's death had scarcely reached us when we were called to mourn under the double stroke by which my brother here was deprived in a few hours of wife, child & home. Dr Thom did all that apparently could be done - but our dear sister & her child lie in a corner crowded already with missionary graves.

But it becomes my painful duty to speak of myself. Dr Thom, I believe, has written you & his letter has been endorsed by my associates though I have not seen it myself. I cannot tell you how disappointed, vexed & humiliated, I feel to have to leave my post when just settling down to the work & when so much needed. But the Dr & my associates have urged so imperatively, ~~in fact~~, (especially the Dr) the necessity of my seeking a change & trying the sea, that I have perforce consented, not contrary to my judgment but very contrary to what I wish could have been. The

recent fatal development of lung trouble in our family, of course warns me that great care is necessary. It seems my left lung became affected from a very bad cold caught on the Kans tour.
I was careful as possible & any exposure I was subjected to was unavoidable. The day after my return home, however, my little boy was born & I had not a sufficient chance for a time to rest & recuperate. The cold clung to me, notwithstanding all my efforts to throw it off, for more than three months. I apparently perfectly recovered & my lung seems to have healed at that time. But recent bad weather & indeed I know not what cause, has brought on the lung trouble again. My lungs were always considered not only perfectly sound but as possessing extra flexibility & strength. I was frequently examined for admission to the benefits of a Life Insurance policy & was always accepted & the physicians invariably remarked upon the quality of my lungs. Two of these examinations took place within 9 months of my application to the Board to be sent out as a missionary. I have never had a thought of my lungs failing me; but I hope that with some recreation & care all will be well, under God's blessing. Our scholars have entered the new school building. We have

urgently invited Mr. Browne to help us during the coming Winter. We have received your circular letter to the Churches which I hope will do much good & the "Memorandum" from the Prud. Com. The "Recommendations" ~~I~~ think very highly of. There are many things in & concerning the work which I might speak of but I must spare my strength at present.

With very best wishes
Yours, hoping in God,
R. Chambers.

P.S. I of course take my books with me & pursue my studies wherever my lot may be cast for the few coming months.

Erzroom June 2. 1881
Rec^d. July 4. 1881.

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Erzroom. July 29th 1881

My dear Dr Clark,

I am beyond expression thankful to be able to report to you a wonderful & entirely unexpected improvement in my state of health. Not only have all distressing symptoms disappeared but my lung seems to be rapidly clearing itself of the deposit Dr Thom found in it. The Dr insisted upon absolute cessation from work & that I should leave Erzroom this Winter. I have however with the endorsement of my associates, written him urging reasons why I should remain in Erzroom ~~this winter~~ & requesting him to spend this Winter with us in this field. The Harpoot brethren seem unwilling that Mr. Brown, whom we invited, should accept our invitation & we have decided that on the whole it is best for us to respect their wishes in the matter. True Dr Thom's language is Arabic not Armenian but he could through an interpreter carry on his practice & in many ways could help us in our work & besides while I have not been able to reconcile myself to the idea of leaving Erzroom for the Winter yet I confess to a feeling of dred of remaining here during the severe season without competent medical advice. I also think that Dr Thom's coming would entail less

expense upon the Board & be more for the advantage of the work than my going.

One week ago yesterday we returned with Miss Powers from Trebizond. For her coming we are thankful. The impression we have so far received from her presence is most favorable & we hope she will prove the one for our work here. Our visit at Trebizond was most pleasant & profitable but I shall leave my brother to report more fully upon the work there. Let me say that we are disappointed that our Harpoot & Mardin brethren have voted against the project of erecting Trebizond into a separate station at once. The information, (lack of which they complain of) which seems to have been sufficient to convince the Prud. Com. & yourself, they had before them.

At any rate Trebizond, in our opinion, must be occu= pied. The Greek work is making great strides so that what was, at Ordo, an Armenian Congregation with a few Greek adherents, now proposes to become a Gr. Cong. with a few Arm. adherents & yet we have not a single Gr.-speaking worker in the field. Besides the Arm. work is suffering for want of efficient superintendence & encouragement. Still further Batoum, a free port, must prove a vantage point from which to carry the work into Russia. A self-styled "Congre: gational Church" of Malagans in that city (21 families, hundreds more coming) writes a most fraternal letter to brethren at Trebizond & asks assistance. Let one or two missionaries be forthwith stationed at Trebizond to enter in at the doors which God is so wonderfully opening.

Yours sincerely
R. Chambers.

Recd 2/16/87

discover any irritation in the lung. I contracted a slight cold on two or three occasions, from exposure to rain, unavoidable at the time, but easily & without medicine threw the colds off in a day or two, which shows that my system has recovered some of its tone. This letter will reach you by special messenger from Bitlis. Would you please telegraph an answer, if possible. If you would like to answer at greater length than by telegram please send special messenger to Bitlis whence there is a direct post to this place.

All join in love to you & Mrs Thom & family.

Yours in faith, hope & gratitude,
R. Chambers

P.S. I have just attempted a measurement of my chest - immediately under the arms. The best I can do is to make the left side about ½ inch larger than the right. Each measurement gave the left side a slight advantage over the right.
R. C.

Rev. R. Chambers to
Dr. Thom

Erzroom, July 26th 1881

Rec'd Oct. 15.

My dear Dr Thom,

Aint I a grateful & thoughtful fellow to have written you so often since our separation! But my brother has kept you posted. Here we are again at Erzroom. Miss Powers is with us, Dr Clark having, on receipt of our letters, consented to her immediate transfer. We reached here last Friday after a very pleasant journey of 9 days. I have continued taking the Quinine & iron but no other medicine. It is doing me great good & I don't think my general health or spirits have been better for 10 years than at the present time. I was weighed yesterday & turned the scale at 161¼, whereas 159 is the highest I reached during the past 11 years. On the 5th May last I weighed 154 - a gain of 7¼ lbs under your care. Now what I say

P.S. The change in my brother is quite wonderful, & it would be a great relief & joy to us all if you could see your way clear to allow him to remain. We all wish you could come and spend the winter as he suggests. Can you not? W. N. Chambers.

P.S. 2d. So say we all of us. R. McLeod

The Rev. ... help

is, 'come again'. Brown hesitates about coming for this Winter & his associates seem decidedly opposed with the exception of Mr. Allen. Between you & me & the door post, we are not particularly anxious for his coming in the circumstances. But would it be possible for you & Mrs Thom & family to turn your steps Erzroomward. I would like very much to see you again before going to Syria. In fact I would like to stay here under your care rather than go. Now the purpose of my writing is twofold, viz:- 1. To invite you to spend the Winter with us, if practicable. You know our circumstances, so I need not enlarge. Of course you have no Armenian but we would wish your presence not for missionary work but medical advice & care. I think it would be cheaper for you to come here than for me to go to Syria & besides that, others here would have the

benefit of your medical advice.

2. To get a dispensation from you relieving me from the command to go to Syria. The reasons against my going are so strong that only your <u>imperative command</u> can weigh against them. Besides my mind, for many reasons, would be easier here than there, especially if you could come, & my rapid improvement during the last two months seems to point to complete recovery with ordinary care. Let me recapitulate my symptoms from which perhaps you can judge — 1. Complete cessation of night sweats & hacking cough.

2. Gain of 7½ lbs in two months.

3. Not nearly so nervous as when I first came to Turkey. This improvement has resulted from return of strength. I have not taken the prescription you gave me. 4. Breathing even & good. I have just counted the respirations & make them 12 to the minute.

5. Pulse varies from 60 to nearly 90. This variation however has, as I told you, always characterized my pulse. 6. I cannot

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Erzroom, July 30th 1881

Rev. Dr. Clark, Secty A.B.C.F.M., Boston,

Dear Brother,

Our attention has been called to the probable occupation of this part of Eastern Turkey by the B. & F. Bible Society. While we greatly rejoice in the noble work of that Society & wish her God-speed with all our hearts, yet inasmuch as the ground is already covered with what we consider an efficient force (for the present demand) of colporteurs, preachers, teachers & helpers all of whom engage in Bible distribution, which force is being steadily increased as the work opens up; & inasmuch as the occupation of this territory by the sister society would inevitably suggest, & give an opportunity for the development of, the spirit of rivalry & opposition among the workers in our hitherto united protestant community, greatly, as we firmly believe, to the prejudice of Our Lord's Cause, would introduce complications in the matter of fixing salaries & prove an unending source of irritation & complaint; & further inasmuch as we believe that such occupation of the field by a second society would entail an unjustifiable because needless & evil-breeding

expenditure of the money contributed in Britain & America for the furtherance of the Gospel of Peace & Good-will,

Therefore we earnestly urge upon you, Dear Bro., & through you upon the Prud. Com. the necessity of using your best endeavors to secure the continuance of the present arrangement under which this field is assigned to the jurisdiction of the American Bib. Society.

Yours Sincerely

R. Chambers

R. M. Cole

W. N. Chambers

R. Chambers
Erzroom. July 29. 1887
Recd Aug 29
Also letter signed by the Erzroom Missionaries
as to B. F. & Bible Ho.

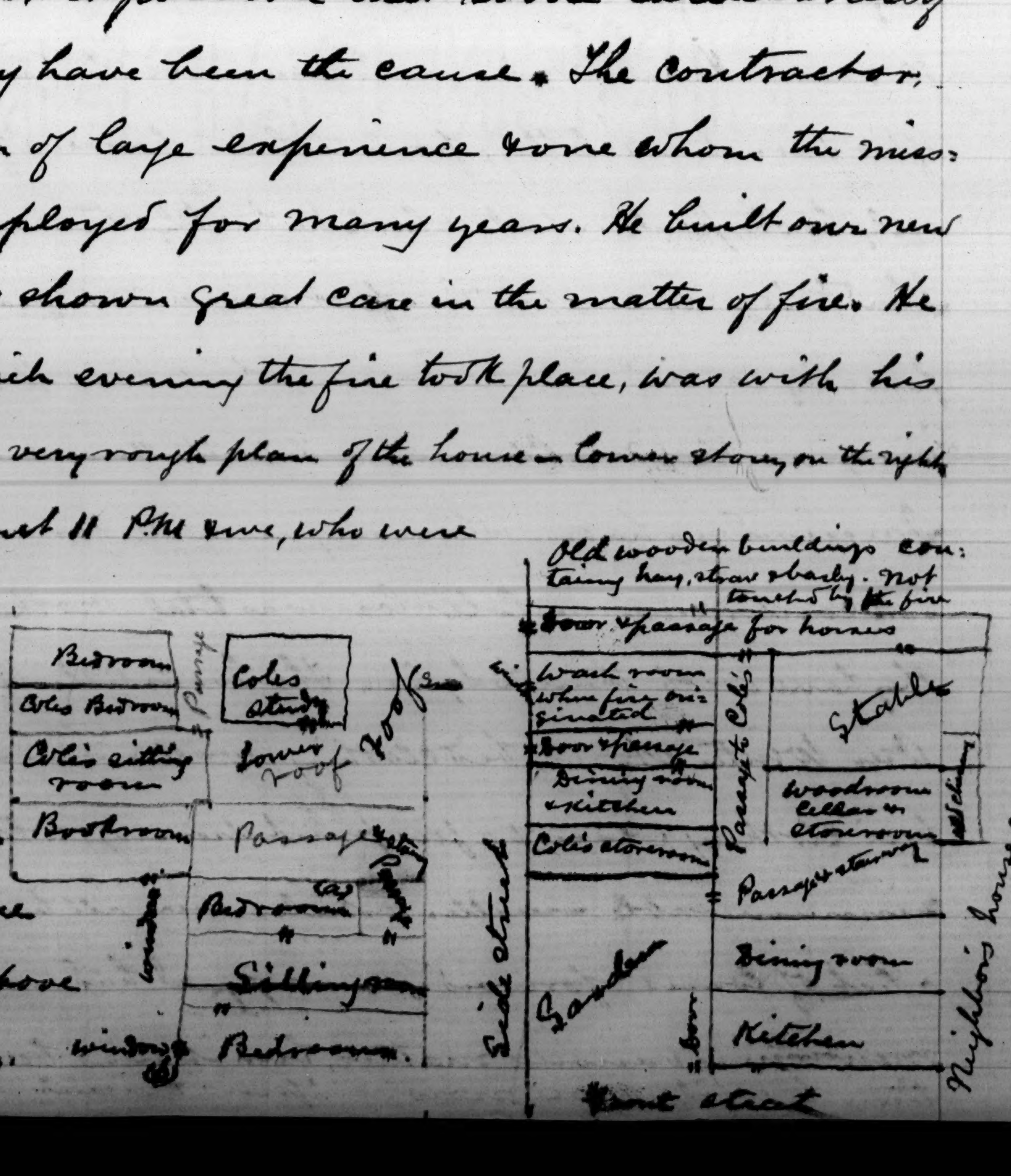
should occupy those rooms & live at their table this winter. They have been the embodiment of kindness & consideration.

Erzroom, Oct. 29th 1881

My dear Dr Clark,

We are all enjoying capital health at present but we have another calamity to report to you in the total loss by fire of the house occupied by Mr. Cole & me. The cause of the fire which commenced in one of Mr. Cole's vacant rooms we can only conjecture. As his part of the house was in a very rickety state & in danger of being shaken down by the next earthquake shock & totally unfit for habitation we were having an old wall removed & a new one built. It is possible that some carelessness of the workmen may have been the cause. The contractor, however, is a man of large experience & one whom the missionaries have employed for many years. He built our new school & has always shown great care in the matter of fire. He on Thursday, on which evening the fire took place, was with his workmen. I give a very rough plan of the house - Lower storey on the right.

Fire commenced about 11 P.M. & we, who were sleeping soundly, were not roused until 11.30 ~~midnight~~. At that time Cole's washroom was one sheet of flame & access to his rooms above was utterly impossible.



At 9.30 P.M. a neighbor (in our employ) whose door is just opposite Cole's, in the side street, was out & detected no smell of fire. The neighbors, who seemed utterly dazed at first, could not be induced to move though we entreated, scolded & offered any amount of money for a few hours service. After about 30 minutes the British Vice-Consul with his men & a Turkish Colonel with a squad of soldiers were on the ground. Their little, disordered hand pump & hose, did but little service however. From the Vice-Consul, the Turkish Colonel & a few of the brethren we received efficient help & succeeded in saving our neighbour's house though not without damage both to his house & goods. My brother, from the moment he opened his eyes, worked like 10 men. He was sleeping in bedroom (a) & had just that day moved some of his furniture & clothing from the lower house. Of these articles he saved only boots, pants & shirt which he hastily threw on when awakened. I had to be very careful & in fact was under guard all the time & was once forcibly carried out of a room which was full of smoke. You can imagine that Mrs Chambers kept the guard in mind of their duty. I received no harm which augurs well for my present state of health & its continuance. Cole's loss was total, nothing being saved but what they have with them to Syria. The books of the Bib. Soc. were also lost. Our winter stores, bed clothing, wall & window furniture & Mrs Chambers' clothing (except a few print dresses), a large number of my books & innumerable smaller articles were all burned. We shall make a list of losses & forward you a copy. I had written a long letter to you mentioning various matters, but it was burned & I have not time to write more now. Yours sincerely R. Chambers.

Rev. R. Chambers
Oct. 29 1881
Erzroom

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Rev. R. Chambers
Oct. 29 1881
Erzroom
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Erzroom, Nov. 1st 1881

Dear Dr Clark

Yesterday afternoon we had an examination into the circumstances connected with the burning of our house. Major Everett presided & we had 13 persons examined. The following facts were established by a concurrence of testimony:- 1. The workmen (two laborers, 1 head workman & the contractor) left the building before 6. P.M. & our servants saw the doors closed after them. 2. The workmen did not smoke & no cigar was lit there that day. 3. A candle (& two matches) borrowed from Mrs Chambers was used in the privy vault which was being repaired. The candle was returned before 6 P.M. 5. At 9.30 P.M. there was no smell or sign of fire. 6. The fire burst out about 11 P.M. & when first seen was a sheet of flame filling the room. 7. The inflammable material in the room were the boarded ceiling & floor, a wooden cupboard & some wooden boxes which kept the lime in place.

The following are the assertions of the workmen:- 1. There was no fire of any sort in that room that day. The candle spoken of above did not enter the room. 2. The lime was thoroughly mixed with water though not with sand & part of it was used in building up the privy wall.

We do not think it could have been the work of an incendiary. We have no good reason to suspect anybody. Had any one wished he could have done the like any time during

parlor cook stove & pipe, window furniture, chairs &c $132.70; Pictures, toys &c $31.50; Jewelry, including gold chain, broach, ring & silver watch $44.90; Books, $58.15; 2 copying pads $3.60; Revolver $6.80; Whips $1.50, footing up to $498.30. Many articles have no doubt been forgotten & will suggest themselves when needed. The pictures & jewelry were largely presents from friends. My brother's loss in clothing, gold watch & chain & bedroom furniture amounts to $175. Loss to Book Department over $880. Station's loss, 3 large movable cupboards, library of 300 or 400 volumes, postage stamps $8.80 can & oil for magic lantern, 3 large maps, electrical machine & galvanic battery, air-pump & some astronomical apparatus, flour for school boys, 42 botmans, $10.60, Fairbank's scales much injured, weights gone, & the houses which though incon=veniently arranged, old & in danger of being shaken down by the next earthquake shock, could not be rebuilt for less than our new school building — I should say they would cost very much more. Mr. Cole's loss is very large, having left only what he took with him to Syria. On looking over the Treasurer's books I find that I have still 1½ month's salary to my credit for this year, (to Dec. 31st) so that we can, with some economy, bear the loss of our stores. The books we can replace from time to time. The presents from friends & memorials of them cannot be replaced. In our present circumscribed quarters the lost furniture is not much missed especially that we have my brother's to draw upon. But we are compelled at once to replace much of the bedding & clothing & may have to ask

some assistance. From Mr. Cole you will hear in due time. He will need an outfit de novo. Perhaps some friend may be persuaded to replace our much needed school apparatus. If you ask what we most need in that line I may answer that we have nothing except a telescope & globe, so that anything, be it little or much, will be most welcome.

Please let Mr. Parmelee & my brother James Chambers of Sherburne, N.Y. have a reading of this letter.

With best wishes from all the members of our station,

Yours sincerely

R. Chambers.

Dec. 14. — Above received today. I send to Mr. Chambers to read — then to send to Rev. M. P. Parmelee at Clifton Springs, N.Y., who will return it to me as soon as practicable — N.G.C.

[illegible] back. Besides our house being so closely connected with our neighbors' the incendiary must have been their enemy as well as ours.

We conclude that the fire was caused by the lime, a portion of which may not have had a sufficient quantity of water mixed with it. Nov. 5. On the morning of the day of the fire I saw the lime & the thought of needed caution passed throgh my mind, but noticing that the contractor was with the workman & seeing that the latter were carrying water & working with the lime, all thought of danger or of need of watchfulness on our part passed completely from my mind. Very many things were stolen & concealed in neighbours' houses. One man thus concealed a stove & carpet & several pails. These were recovered & the man taken to jail, on account of the violence offered by the household to the zaptie who searched the house. Our prot=estant brethren have shown very great sympathy. On Thursday a dozen of them appeared with a beautiful rug - Persian - costing about $17. & a letter expressing their sympathy & good wishes for the future. This gift from them is not small & we were deeply touched by it.

Our personal loss is as follows:- Stores for Winter, of which we had an extra quantity on account of the arrangement by which my brother & the three young Ladies were to board with us, $87.65; Clothing, including Mrs Chambers wardrobe nearly entire, bed clothing, boots & shoes &c $131.50; Furniture, including lamps, clocks, sewing machine,

R. Chambers
Erzroom Nov. 1 1883

Erzroom, Nov. 4 1881

Dear Bro. H. S. Barnum,

Yours of Oct. 24 was just too late to be answered by last mail. Some boxes for you left this for Van last week. You will know which ones ere this. Others are on the way from Trebizond. You will be startled to read the account of our loss by fire, which my sends herewith. My purpose in this letter is to thank you for your digest of Krikor's letter from Kars & to make a few remarks thereupon. Of this Krikor we hear many reports. All these reports agree in characterising him as a Lutheran agent, paid by a Lutheran society & striving to persuade our people to place themselves under the care of Bod. Abraham of Tiflis. It is also said that the Persian missionaries dismissed him & that, as a consequence, he has not much to say in praise of missionaries. That he is in Lutheran pay I am persuaded. I also know that his words divided the Alexandrapol brethren on the question of getting a pastor from this quarter. Bod. Abraham was quite put about by the visit of Mr. Cole & myself to Russia last year. He has since, I understand, cut off the salary of an old man, previously in his employ, who was received by us as a church member, upon examination. Mr. Cole was convinced from the people's reports of interviews & letters that Bod. Ab. was not acting a straightforward part. I must say that I am persuaded the same of Krikor.

2. The helpers are "wholly unworthy". We have but one helper – Hadji Garabed. We have known him to be lacking in energy, education & perhaps in tact. His personal piety & faithfulness have never, except in two instances, been called in question, so far as we know. Khatchadour ~~of~~ Melconian of Harpoot now at Kars wrote a long letter in which he made charges against Hadji – but his testimony was shown to be interested. Garabed Palangee also spoke against Hadji, but did so simply as an effort to shield himself. All other reports – of those who profess to know Hadji – credit him with faithfulness & piety, though also with lack of energy & tact. Krikor's charge against our helpers (?) to the effect that they have stolen 90 moneta & were trying to steal 800 more is a serious one & we should like to have some evidence ~~on~~ on the point. "One helper is an adulterer & a drinking man". That is the assertion of a man who doesnt know what he is writing about. Hadji Garabed is not such a man & we have no other helper at Kars. 3. As to "connection with American missionaries" – We heard that Hadji Garabed said before Govt that he was paid "by the brethren". It is a fact that one of the Kars brethren draws upon Ohannes Agha of this city & thus pays Hadji's salary. We made this arrangement simply that missionaries might not appear in the matter & before we knew how averse the Russian Authorities were to our work. This arrangement was adopted simply as a precau

tion & not because we thought it a necessity, much less as an intentional lie. Bod. Khatchadour of Kepi who is now visiting Kars is to investigate this matter.

A deputation from the Russian brethren, which came to get a pastor & left us a few days ago, says that Hadji Garabed blundered & that the Russian authorities do not demand that they should cut "all connection with American missionaries." 4. "Mr Cole constantly sends in those forbidden books [illegible]." This assertion also breathes more zeal (for Mr. Morrison who is a warm friend of Bod. Abraham) than knowledge (of the facts of the case). "Constantly" covers two times:– (1) In Oct. 1880 I (not Mr. Cole) took 50 singing books, such as Morrison cannot supply & has no interest in, to the Russian brethren. I was as innocent as the newly born babe of any interdiction of American books by the Russian govt. & made no attempt at concealment. There was a little "unpleasantness" at the boundary but Providence arranged the matter. (2) A Russian protestant studied some months in our school. He left last July & on leaving I presented him with a few books, chiefly scripture cards & pictures, which he did not conceal when crossing. He gave his saddle bags into the official's hands. The books were not looked at. Since my coming to Erzroom I have known of no other attempt to get books to Russia. These facts scarcely bear out Krikor's assertions. I have been 50 times interrup-

[?] while writing this & now news comes that the mail is starting. Love to you all. Please let this go on to Harpoot. Will send account of fire. Our upper house burned to the ground.
R. Chambers

large sums here — nearly 1000 monats a year." This is false. The expenditure referred to commenced de novo Oct 1. 1880. I have searched the old books & find no record of expenditure since 1878 & the entries for that & preceding years are of very small sums. Since that date we have paid the rent of the house in which our books were stored & which is now used as school room & preacher's house — about 1500 piastres per year. Besides this house rent there are but two regular items of expenditure (1) Haji Garabed's salary — LT 4 per month & (2) A small payment to a man to come in daily & give a Russian lesson. Some other items arising out of difficulties ~~supported~~ put forward by the authorities occur for this year. Garabed's a/c rendered a short time ago was burned before we looked it over. You see that Krikor's estimate is nearly double our regular expenditure for the year & he is altogether astray in speaking of it as a continued ~~and~~ yearly expenditure. It commenced Oct. 1. 1880 & was to continue only until we could make a more satisfactory arrangement. We instructed Garabed that we did not consider him the best man for the place & that as soon as we could find a suitable one to take his place he would have to give way. All the facts of the case we have been in possession of — though no thanks to Krikor for it. Krikor is right in saying that this expenditure was not for the sake of Kassaba.

R. Chambers Nov. 4. 1881
H. G. Barnum
Rec'd (in Boston) Jan 30. 1882

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Copy from Mr. R. Chambers letter to Mr. Morrison
Agent of B. F. S. under date of Nov. 25th/81

. . . . . . "But my purpose in writing you at this time is not to give news so much as to counteract if necessary the effect of apparently malicious reports concerning our doings here & at Kars, circulated by one Krikore who, I am told, receives his commission & salary through Bad. Abraham of your city" (Tiflis.) "Of Bad. Abraham we hear only good reports & towards him we have only good wishes, but I hope he is careful to endorse only such men as he can really trust. This Krikore says, in reports he has taken the trouble to send to several of our friends & perhaps also to you, inter alia, that Mr. Cole continues "by the expedients of a chief" to send forbidden books into Russia. As such a procedure would of course affect our relations with you & the B & F. B. Society I shall recount to you the occasions on which books entered Russia from our bookroom, i.e. since the troublous proceedings of the war times: - 1. Just before this department of the work was entrusted to me & about two months after my arrival at Erzroom, a dishonest helper" (Had only been employed as bookseller & recognized as such. Cole) "made off to Russia, his native place" (fled there during the war. & not native place Cole) "with £ 25 stolen from Mr. Cole and a quantity of books, some of them private property, some from the bookroom. 2.* When Mr. Cole & I visited the Caucasus in Oct 1880 we carried, as I dare say I related to you, some

*Some may be sold perhaps, but to supply a few of our own people but not for public sale. Cole -

singing books which our people were anxious for. I was solely responsible for this matter & did it as inno-cently as the most exacting purist in morals could demand. 3. Mr. Cole promised our teacher at Kars a dictionary on condition of his giving up the use of tobacco. This dictionary, with two singing books, a church history & some Bible picture cards, as a present to our entertainers who refused money pay from us, I sent through our agent here, shortly after our re-turn from Russia. 4. A Russian Prot. studied in our school here for a few months, but failing in health had to quit his studies. On leaving I presented him with several Bible picture cards. I do not remember giving him a book (my day book containing such entries was burned.)

As to consignment No. 1. how it eluded the authorities at the boundary I have no knowledge. In case of No. 2. no attempt at concealment was made & the fact that we had books was discussed in the presence of the officials who took no notice of it & asked no question as to what we had & did not examine our baggage. In case of No. 3. some objection was urged by the authorities but after discussion the messenger was allowed to pass. No. 4. delivered his saddlebags into the hands of the official who did not untie it.

Krikore, of his half knowledge, has much to say on other subjects but as you, having visited Kars yourself, know at least as much as he of our work there, I forbear any further discussion of him" . . . . *

(Signed) "R. Chambers"

Mr. Morrison
Nov. 25, 1887. Turk. Ind. 9. 83
with letter of R[illegible]

ward reports &c to him. However of this more again if necessary. Mr. Knapp has, I believe, written to you, & to his associate Dr Reynolds, pleading that the new missionary for the Van station be located at Moosh for at least a portion of the year. That, to my mind, would be the right thing to do. The work of the Van field has its actual centre at Bitlis. Communication between Bitlis & Van is distressingly inconvenient. However I suppose you know the state of the case. Suffice it to say that the Moosh plain with nearly 100,000 Armenian inhabitants, from all I could see & hear, promises most admirably & is as yet almost if not quite virgin soil for missionary effort. I am very strongly of the opinion that in some places the missionary force should be decreased in numbers or disposed of more advantageously than at present. This remark applies amongst others to the Erzroom field also.

With reference to Erzroom the question suggests itself - our houses being burned, what next? Let it be granted that the Com. will keep 4 in this field until one or more can with safety to the work be withdrawn; shall these 4 men congregate in Erzroom or occupy other centres also. If we must congregate in one place, that place should be central & the extremities shld be accessible from it. Erzroom is central but it does not fulfil the second condition. To insist that all the men who can be spared for this field must live at Erzroom is to say that

the field is too large or that the extremities are unimportant & may be neglected. Again if you say that we are to push the work only in those districts accessible (without danger) from Erzroom during the touring season I must say that I think four men too many. The force should be so distributed as to secure the largest possible gain to the cause of Christ. It is extremely pleasant & helpful to ourselves to dwell together in the same city though you well know that even this argument in favor of our being together, wh. I need not dwell upon, in some cases loses its force. I feel also that having broken the ties which bound me to my native land & the home I loved there I do not wish to stultify myself by pleading either the need or the pleasures of congenial society as a reason why I should not separate for 10 months of the year from my missionary associates. My proposition is that there be only two missionary residences provided at Erzroom; that one be provided at Erzingan & one also at Khanoos or Toprakali. I think there should also be a missionary residence at Trebizond & that a Greek speaking missionary should be stationed there. Connected with each of these residences let there be a room or two for a native helper, also a good sized room which would serve for chapel & school of thought well. Girls' schools & in fact schools for boys are now happily not called for in such places as Trebizond & Erzingan, the Gregorian Armenians having already made much better provision in that respect than it is possible for us to do.

I look forward to the time when in Erzroom we shall be able to dispense with a Girls' school & leave our young ladies free for more distinctively missionary work. The pressing need for Girls' Schools in these large cities has well nigh ceased to exist. The Gregorians of this city sustain a free Girls' school of 500 scholars under the care of a matron (~~educated in part~~ taught to read by Dr Wood of Constantinople) whose three daughters teach. The mother & eldest daughter attended our School examination last year, came to the funeral of my brother's wife, bringing with them a beautiful floral wreath which they laid on the coffin, & although severely criticised by some for their protestant leanings, have continued, with too little encouragement on our part, to ~~culti~~ court our friendship. On the other hand such a thing as female education is scarcely heard of in the interior towns such as Khanoos & Toprakale. In such places missionary effort in the line of education as well as evangelical instruction is pressingly needed. I think we might be able to persuade our more advanced & promising girls to go to Harpoot & receive back again teachers for destitute districts such as the above which might be under the superintendance of ~~one of~~ our ladies. I think our plans of work might be simplified & rendered more effective without additional expense. I think that missionaries occupying these various centres, in single families, would be led to depend more upon native helpers & thus self-help & executive ability would be more rapidly developed among the natives. In case these different centres be chosen for

Erzroom, Dec. 1881

My dear Dr. Clark,

Among the things lost in the fire which destroyed our house was a letter to yourself, mentioning various matters which I thought might be interesting to you. As you know I was willing to undertake the Bible work only as a provisional arrangement, not that I felt that it would ~~take~~ separate me from distinctively missionary work (which in fact it does not) but I feared somewhat for my health & knew that I could not stir out during this winter. I also felt that the Erzroom field could not well spare a man to go much beyond its borders. I have written Dr. Bliss suggesting that Erzroom & Van fields be grouped together for Bib. work & placed under the care of a missionary who might receive half his salary from the Bib. Soc. & half from the Board; that he reside in a central place, as Bitlis, Moosh, Khanoos or Erzroom from any one of which places he could without much loss of time in travel or very protracted absences from home, overtake the Bible work & do a great deal of missionary work on the magnificent plains lying between or adjacent to the two extremes Bitlis & Erzroom. The missionaries of Van, Erzroom & Trebizond being thus relieved of the necessity for any but an occasional tour to the above named districts could give a little more attention to the Bib. work in their immediate vicinity & for-

crossing of which, except in Summer when touring is of little avail, entails upon the missionary an expenditure of nervous energy which the very few are able to bear.

Yours of Nov. 1 to Mr. Cole reached us at Erzroom the other day. Mr. Cole has doubtless answered. But my brother & I would like to add a line expressive of our surprise at your strictures upon the Russian work. You received information "incidentally from Kars", but we are sure that you would not give the attention you did to information received from any other than a missionary. And as we know that the information which you received was furnished by an interested & unreliable preacher to Mr. Wheeler of Harpoot & as we also know that one at least of our Harpoot brethren expressed himself, some months since, as having no sympathy whatever with our Russian work & as we also know that some of our Harpoot brethren have accepted without hesitation & have, without a chance for explanation on our part, endorsed by circulating the statements of the above described preacher, is it strange that we should conclude that Harpoot furnished the information to you. Nor do we think you will consider it strange that we should feel sore that you should base strictures even upon a missionary's information, especially as it turns out in the present case, that your informant was not thoroughly acquainted ~~about~~ with the matter concerning which he reported.

That same preacher did on two occasions that we know of

make charges against the Harpoot missionaries more damaging to their character (if believed) than anything he has said about Mr. Cole, yet instead of reporting his charges & misrepresentations we learned to despise the man. Somebody has not been quite so fair towards Mr. Cole. Mr. Cole in a late letter mentions seeing a letter of mine addressed to Mr. Morrison of Tiflis referring to the charge of smuggling books across the Russian border from Erzroom & says he will copy it & forward to you. You will see from that letter how unnecessary it was for our missionary brethren to trumpet the charge of smuggling not only over our own field but also to Constantinople & Boston. Our preacher at Kars is not the man for the place. He is a warm-hearted, earnest Christian from Harpoot College, but is lacking in tact, energy & education for such a post. When we employed him 15 months ago we told him exactly what we thought of him & said that he was to keep the place open, doing all he could, until we ~~succeeded~~ in finding a suitable ~~the~~ man. Then he was ~~to give place~~. We have left no stone unturned to find a suitable man. Still we are not discouraged & as you will see from the accompanying report have every reason to "thank God & take courage." The only criticism of our Russian work which has the shadow of a foundation is that with reference to our attitude toward the government. Our teacher when asked by the authorities how his school was supported, answered "by the brethren". ~~The fact is~~

he receives his salary from a Kars brother who in turn sells drafts for the amount upon one or more European brethren who in their turn receive from us. I do not know whether it was necessary for our teacher & before the magistrate to evade the truth & I confess to an uneasy feeling on the matter, notwithstanding Princeton's teaching that to answer bloodthirsty pursuers with a knowing look gesture & an "Athanasius was here", is, in certain circumstances, justifiable. What he can mean who reports to you "that there is no possibility of getting into Russia except by some form of deception & intrigue, & that those who go in are obliged to compromise the truth very much in their reports" is to me incomprehensible. Mr. Cole & I were not "exposed to arrest in violation of laws". Our passport was left behind with a servant for the purpose of getting our baggage passed. That was the cause of our arrest. And if we refused to say what we were ~~what mission~~ work we were going to do we had ~~the~~ very good authority for "answering never a word." In Kars we called on the governor & declared that we were protestants. Mr. Cole did the same at Alexandropol. Everywhere we were recognised as such & Mr. Cole was several times accosted by Gregorian acquaintances in Kars. The governors above-mentioned & the judges who shared our quarters at Sanughar & understood both our position & work had nothing but courteous words for us. You warn ~~[illegible]~~ us against ~~[illegible]~~

the new residences, we could spend two months in the summer together for recreation & consultation. I enclose a rough map showing the position of the centres I propose for the new residences. The arguments in favor of a residence (if not a station) at Trebizond [170 miles from Erz...] you are already familiar with & I need not repeat them here.

Erzingan is 4 days [96 miles] from Erzroom over roads nearly if not quite impassable in Fall, Winter & Spring. Summer touring is of little avail. Erzingan is the centre of a most favorable district for work. Please refer to my report dated Apr 29 of this year. Khanoos is two [60 miles] days & Toprakkali 4 days [75 miles] from Erzroom. Either is accessible, except with great privation & even danger, only during summer. Khanoos is the centre of a comparatively small Armenian community (about 25 villages) but our work there is very hopeful & the Koords for the most part friendly & approachable. Toprakkali is the capital of an exceedingly fertile & fairly populous district. Here we gave much help during the famine. The Var=dabed is a warm friend & the people everywhere welcome us as benefactors. We have an established work in but one village & have there an itinerant preacher & a teacher. The prospect is most hopeful & I know of no district where our influence would more readily be acknowledged than there. From Toprakkali to the Russian villages in which our work is so pros=perous & promising it is but a two days journey over one range of hills. From Erzroom to any one of the centres I have mentioned the road leads over two ranges of hills the

becoming a practical & eminently useful missionary, while her views of mission work &c seem to coincide in almost every respect with our own. We had the Erzroom Gregorian Bishop to supper last evening. He is a very liberal minded man & says that he came to Erzroom with the intention of being friendly with the protestants. Major Everett is working hard to get thoroughly friendly relations established between us & the other ecclesiastics. He also presses us very much to take up work among the Turks. He says there will of course be opposition & persecution but where has christianity been established without opposition. Mrs Everett has access to some harems & is anxious to get one of our ladies at work in them. Miss Powers with her capital Turkish may find much needed work there. Major Everett's encouragement in a work among the Turks sh^d^ of course be kept a secret.

With very best wishes

I am

Yours sincerely

R. Chambers.

P.S. Russian report delayed. Will send next week.

"exposing ourselves to the charge of jesuitism" "through apparent duplicity of conduct" & against using any "merely human & unworthy means." It is impossible to escape the charge of jesuitism & our most Christlike conduct is "apparently duplex" to 6 out of 10 of the people of this land - your Kars informant among the number. When Christ said "I go not up ~~yet~~ unto this feast" & afterwards went "not openly, but as it were in secret" it seems to me he adopted a very human means of evading Jewish spies & I see nothing unworthy in Knox's secretly & hurriedly visiting Scotland to encourage the friends of the Reformation, or in Tyndale's smuggling Bibles into England. I think we have illustrious examples to justify us in greater "apparent duplicity of conduct," in order to secure the triumph of the Gospel, than it is possible to establish against us as yet.

The estimates for 1862 reached us the day before yesterday. We heartily thank you & the Prud. Com. for allowing us £.T. 300 on the New School building. Our debt reported to Mr. Pettibone is £.T. 250. That leaves us 50 liras with which to complete the building. We have yet the floors, ceilings & partitions of the upper storey to put in. The walls also are yet to be plastered. The people are working enthusiastically & with this help we will make the 50 liras do. Last year we had 18 liras from tuition fees, this year 30 liras.

But long suffering & much disheartened Pakarich you have turned out into the cold without even a word of pity. I fondly

hoped that my report of April 29 would so move the Com.'s hearts that they would grant more that we dared to ask. Instead of that you have not only refused help on the chapel but also (surely by an oversight) you have cut off the usual help toward the preacher's salary. In their present discouragement we allowed them to turn in their usual contribution to the preacher's salary upon the chapel. Thus we have the whole burden of the salary – £.T. 36 – but you have refused the £.T. 27 for which we asked. We have absolutely no resource but to cut Pakarich off. We put our estimates at the lowest possible figure without curtailing our present force. The fact is that every helper except in this city has, to a greater or less extent, overdrawn his salary, while we are weekly besieged by deputations or letters from our ~~mission~~ villages beseeching us to assume part of the burden we have insisted upon their bearing. You say we shd get more out of them, but when the gov^t with its soldiers, its scourgings, its imprisonments & its nameless outrages does not succeed in gathering the taxes demanded, by what means are we to succeed in getting our demand from the same people. Some who have hitherto subscribed & paid towards their preacher's salary now not only beg off from their obligation to pay but entreat flour for their families & we have turned them off, refusing both petitions. The appropriations for 1882 will compel us to dismiss some teachers & mercilessly cut down the salaries of others. Not but that the aim of the Prud. Com. is the proper

one, & we are doing all we can to serve it, but in the present state of the country it is quite impracticable.

The enclosed report, translated by my brother, has just been furnished us by Bodvelli Khatchadour, a pastor in the Harpoot field whom, with much entreaty, we prevailed upon to spend a month in Russia. You will be interested in his report. The preacher Krikore to whom he refers is the man who furnished Harpoot, Van & the Presbyterian mission in Persia (but not Erzroom) with the information ~~upon~~ part of which called out your letter to Mr. Cole. Have we ever expressed our thanks to the Prud. Com. & yourself for allowing us two new lady teachers - Miss Powers & Miss Brooks? If not we are sincerely sorry for the oversight & do most heartily thank you now. Miss Powers has been six months with us & we consider her a jewel of the first water. Her health is not perfect, but notwithstanding that, she does good work in the school, while her genuine kindness, entire forgetfulness of self & delicate consideration for others have greatly endeared her to us. You consented to her remaining in Erzroom field "for the present" but it was cruel of you to send such as she has shown herself to be, unless you intend her to remain with us.

Miss Brooks arrived here two months ago. We are highly pleased with her. She gives every promise of

Erzroom. Dec. 1881
Rec'd Feb. 6. 1882

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Erzroom, July 14th 1882.

To the

Secretary of the Turkis' Missions Aid Society.

My Dear Sir,

I have been appointed by the Annual Meeting of the Eastern Turkey Mission, which assembled this year at Harpoot & continued its sessions from June 8th to the 18th of the same month inclusive, to convey to you & through you to the Society you represent our cordial fraternal greetings & to make you partakers of our hopes fears &c, &c in reference to the progress of the Gospel work in our Field by sharing with you the reports we listened to &, to some extent the thoughts, plans & purposes upon which we dwelt during the meeting; thus soliciting a continuance of your prayerful interest & a renewed assurance of comfort together with you by the mutual faith both of you & us. The four Stations of our Mission have upon the ground at present the following Missionary force:- Erzroom, two male missionaries, one missionary's wife & three lady teachers; Mardin, five male missionaries, four missionaries' wives & two lady teachers; Harpoot, four male missionaries with their wives & four lady teachers; Van, two missionaries with their wives & two lady teachers. The Stations outside of Harpoot were represented at the Meeting by just one more than one-half

enjoyable & as I believe, solidly useful meeting for counsel of Christian workers that it has ever been my privilege to attend. The most important matters before us were Station Reports for 1881; Estimates for 1883 with accompanying discussion of the State of the Country & plans for self-support; Changes in missionary ~~force~~ fields & redistribution of forces; Class of men to be employed; Work among women; Young Men's Christian Associations; Progress in Educational methods & results.

I. Reports of Stations for 1881, including the Tabular Views a digest of which I append, covered in detail the work of the calendar year. The figures for the year are as follows:- Native pastors, 27; Preachers, 29; Teachers, 126; Other helpers 46 - Total of Native force 228. Churches, 35; Communicants, 2018; Preaching places, 127; Average Sabbath Congregations, 8898; Sabbath Schools, 96; Scholars, 6527.

Whole number of registered protestants 12371.

Contributions of native communities for pastors' salaries teachers &c $9979. Colleges, 1 with 54 pupils; High Schools, 17; Pupils, 406; Girls' Boarding Schools 6; Pupils 224; Common Schools 133; Pupils 4855; Other adults receiving instruction, 713 - Total under instruction, 6252.

These figures compared with those of ~~any~~ previous years show a steady advance in the work & would seem to justify the tone of gratitude & confidence which pervaded the reports.

Not fully brought out by the figures but dwelt upon in the reports were many points of interest such as the following:-

1. Increased activity in the Gregorian Church especially in the matter of education, many new teachers having been sent out & schools opened in the interior cities & villages.

2. Instances related, showing a work of the Spirit among other races besides the Armenians, filled our hearts with gratitude to Him who willeth not that any should perish but rather that all should turn unto Him & live; & strengthened our hope that the time for an ingathering of some of Christ's "other sheep" into the Fold is not far distant.

3. Increased interest in God's Word & larger sales of Scriptures & Mission Books than during previous years.

4. Advance in the enlistment of native talent in much of the work usually assumed by missionaries & development of interest on the part of native communities in the general work.

5. A disposition on the part of some native brethren to demand an amount of pecuniary assistance out of proportion to the actual needs of the work & contrary to the judgment & advice of the missionaries. This remark applies especially to the larger portion of the Evangelical ~~Armenian~~ Congregation in Mardin City which for more than a year has been indulging an unreasoning & bitter feeling of hostility to the missionaries. Earnest were the prayers offered during the sessions of our Meeting that this church might be restored to her first love & assurance

of a speedy answer to those prayers seemed to take possession of us, one delegate declaring his belief that the delegation from Mardin on their return or soon thereafter would find the brethren of that city dispossessed of the unreasoning spirit & clothed in their right mind.

(A telegram struck by our Mardin friends on their return to that city from Annual Meeting tells of their warm reception by the native community & asks us to praise the Lord with them. Surely this is an intimation that our prayers have been answered.)

6. Persecution, especially in the Erzroom field. Two noteworthy cases have occurred which show at the same time the animus of some overzealous Gregorians & the utter inefficiency of the local courts. (1) In the province of Khanoos — a two days horseback journey from this city — the headman of a village (Bournaz) was & still is indefatigable in his efforts to crush out protestantism. The protestants of this village are not permitted to send their flocks to pasture with the village shepherd and are arbitrarily deprived of the means of watering their fields. Being beaten they are refused redress by the local government & in two cases their petitions for protection were answered by the imprisonment of the petitioners. (2) In the city of Erzingan — four days from Erzroom — a flourishing & self-supporting school of from 50 to 60 scholars — chiefly Gregorians — was broken up by the Vartabed because of the teacher's even

general tendencies. The teacher also on a false charge, was thrown into prison where he remained fifty-two days & was severely treated. Evidence, which before an impartial court at Erzroom triumphantly acquitted him from complicity in or knowledge of the crime charged against him, was repeatedly refused by the members of the court which tried him at Erzingan. Other results of the Erzingan Vartabed's violent preaching & false representations were the stoning of our preacher's house & villainous treatment of his wife; interruption of the Sabbath services by irresponsible mobs; beating & ill-treatment of our Colporteur in the markets, whose books were thrown into gutters & privies & he was prevented from selling the Bible even to Turks who wished to buy. All which turns to the honor of the Evangelical name & the glory & advancement of God's cause; and we "therein do rejoice yea & will rejoice".

7. A rich season of revival in various parts especially of the Harpoot field & the adding to the Church of scores of persons previously evangelical in sentiment & fairly instructed in God's Word but who had not before made a full surrender of their hearts to God.

As we listened to the recital of instance after instance of manifested heart desire toward God; of self-sacrifice & suffering for Christ's sake; & heard abundant evidence not only of individual development in grace & the go but also of advance made in knowledge & Christian

character by communities, we felt that we were eating of the Broken bread & were "all of good cheer".

II. The Estimates for 1883 showed that steps are being taken for pushing the work more vigorously than ever in various centres of importance; while, partly on account of such a redistribution of the native force as will secure equal effectiveness with a less expenditure of funds, & partly because of an increase of burdens assumed by communities, less is demanded for the ordinary work of the Mission than has been called for for years. Still the fact was brought out that the oppressions of the people resulting from bad & corrupt government are no less sore than of old, while their poverty is greater & their patience more visibly breaking.

III. The re-erection of Trebizond into a Station with two missionaries one of whom should devote himself to work among the Greeks on the Black Sea coast, among whom there is quite a hopeful movement towards Evangelical Christianity, was endorsed; as was also the proposition to arrange for the permanent settlement at Bitlis of two missionary families. An additional missionary was also called for for the Harpoot field. The distribution of missionary force contemplated by these recommendations is as follows:- Bitlis, two missionary families & two lady teachers; Erzroom, three missionary families (one of which & a lady teacher to spend several months of the year in the important city of

of Erzingan where the purchase of a residence was endorsed) & three lady teachers; Harpoot, five missionary families, two lady teachers & two ladies for work among the women; Mardin, five missionary families & two lady teachers; Trebizond, two missionary families, & Van, two missionary families & two lady teachers; which force, directing the rapidly developing native agency is thought to be a fair & workable equipment for this Field. If the working missionary force can be kept up to this standard the future of Evangelicalism in this land will speedily be assured.

V. Hitherto it has been a very difficult matter to find efficient native helpers & the missionaries have been compelled to depend largely upon earnest, half educated men, advanced in years & often burdened with large & sometimes hostile & unpromising families; but the late rapid advance among our young men of a desire for education, the establishment here & there of High Schools as feeders of Armenia College & the awakening power of God's Word, never more felt than at present, are exceedingly hopeful elements in the present situation. Already are we beginning to feel something of the vigor of a new hope for in the employment of spiritual, College-educated, energetic young men, who can find wives, nearly if not quite their equals in education & often their superiors spiritually, in our Ladies' Seminaries. Still our difficulties

in this matter are not all over & coming ones already cast their shadows. The awakened but unchastened desire of many leading Armenians for the advancement of their people & the not always well-informed interest of friends of Armenia in England are two among other sources from which come forth to these young men, the foundations of whose present culture the American missionaries have for half a century been perfecting, the subtle temptation of a too sanguine hope for the immediate elevation of their race & the more gross though not ~~more~~ less dangerous temptation of a ~~not~~ rapid rise to wealth & perhaps honor for themselves. This country is barely awakening to the need of education & has ~~but~~ but little idea of the vast advantages to be derived therefrom; but though she were fully awake it still remains that the people are miserably poor & we can only speculate dimly upon the chances of their being able in the future to support an efficient corps of teachers. Ere this point of material ability (to say nothing of the appreciation of the educator's work) is reached, foreign interest, except as based upon & fostered by an enthusiastic missionary spirit & work, will flag & fail. We tell these young men that sacrifice is the law of progress; that those who lay foundations must labor largely underground & some of them be buried, & that the laying of foundations requires the best skill of well trained workmen. This country needs teachers & leaders who are of & from the people, with simple tastes & a genuine self =

sacrificing spirit, living among the people & largely as the people do. It is a great mistake, for the country's future good even more than for its present advancement, to separate the teachers from the people by disproportionate salaries & to overestimate the benefits to be derived from secular education unaccompanied by due moral & spiritual growth. Some of the Gregorian leaders are encouraged in both these mistakes by the hope of support from England & other European countries.

V. Among the women of the land a very encouraging work is being carried on. Besides the missionary ladies (& the native Bible women who go from house to house chiefly to instruct women who have passed school age) there is quite a force of female teachers - graduates of our Girls' Boarding Schools - in the field. These Boarding Schools are six in number, have 224 pupils & on the teaching staff may be found, according to need, from one to four native female assistants. There are also 1600 female pupils in the various primary schools. Results already appear in gradual home transformations, increased respect for the female sex & the more frequently uttered sentiment of proud fathers "our girls are our jewels." The course of study pursued in the Female Department of Armenia College, the largest & perhaps most advanced of our Girls' Boarding Schools - having 80 pupils - is as follows:-

1st Year, Algebra, Physiology, English, Ancient Armenian, Armeno-Turkish, History of the Four Nations, Dictation & Writing.

2nd Year. Geometry, Rhetoric, Moral Science, Natural History, Chemistry, Turkish, English Grammar & Spelling. Composition & Declamation.

3rd Year. Trigonometry, Logic, Universal History, Physics, English, Turkish, English Composition.

4th Year. Introduction to the Bible, Astronomy, Mental Phylosophy, Natural Theology, Geology, Botany.

Throughout the whole c[illegible]rse attention is given to sewing, fitting, needle-work & kitchen duties.

The Woman's Board of Armenia is a society of native women having Harpoot for its centre & is doing, to some extent, for the women what Young Men's Christian Associations are intended to do for young men. The members engage in various works of piety & benevolence & frequently meet together for Bible study & mutual improvement. The receipts for the past year were divided into three equal portions, one of which was sent as a contribution to the A.B.C.F.M. for the work in other lands, one set apart for mission work in Kurdistan & the other was devoted to the assistance of poor girls to an education.

VI. Twelve Young Men's Christian Associations have been establised in the Harpoot field, one in the city of

Mardin & one in Erzroom city. These have a goodly membership of zealous young men who meet weekly for Bible study & once a month for the transaction of of business &c. Under the direction of the missionaries & of the churches with which they are connected they engage in Christian work especially the distribution & sale of Scriptures & Mission books. In fact this work of book distribution in the Harpoot Field & Mardin City is carried on entirely by the young men who purchase the books at a discount of 30 per centum paying the cash. The income of these Societies - from fees, collections earnings &c - is spent for benevolent purposes such as helping poor boys to an education &c. Besides the direct aid thus rendered to Christian work these societies are of inestimable benefit in developing the business & working talent of the young men.

VIII. Since last Annual Meeting the work of grading the schools of Eastern Turkey Mission has made rapid & satisfactory progress. Semi-Annual examinations admit from lower to higher classes in each school, as also from the Primary to the High School & from the latter to Armenia College. We have at present 133 Primary School with 4855 pupils; 17 High School with 493 pupils; 6 Girls Boarding School with 224 pupils & Armenia College with 57 students. Notwithstanding the es=

tablishment of schools by the Gregorians societies in villages already - in some cases for years - supplied by us; thus furnishing some villages with two schools & leaving large numbers of villages entirely destitute, (which policy has in some places decreased the number of pupils attending our schools by one-half & even more) yet the total attendance at our schools for 1881 shows an increase of 231 over the attendance for 1880. For admission to our schools we have no sectarian test. The Bible, in the modern tongue is largely used as a text book especially in the Primary departments, but no discussion of doctrine or ceremonial is entered upon & pupils whose parents wish it are excused from the reading. We receive pupils of all races & religious beliefs. In some districts we have flourishing schools where the teacher is the only registered protestant to be found in the district. Except in the cities where national aspirations breed and where protestants - who of course make a sharp distinction between the respective functions of a church organization & a national club or society - are proclaimed traitors to the national cause, our schools are very popular among the people & we are constantly compelled to answer petitions for teachers with the doleful refrain "Even we had a supply of suitable men, we have not the money to supplement to an adequate amount what you can give towards a teacher's support".

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Thankful to the Ever Merciful Father for all the encouragement He has given us in this work & for the warm & true friends He has raised up for Armenia in all Christian countries; thankful also for the flattering kindness with which our work has always been regarded in Great Britain & for the good work which your society is accomplishing

I am

My dear Sir

Yours in Faith & Hope

R. Chambers

Erzroom, July 14, 1882.
Rec'd Aug. 19.

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Erzroom, July 22nd 1882.

My dear Dr. Clark,

I thank you most sincerely for your kind letters of March 2nd & 8th & must apologize for not having sooner acknowledged them.

I enclose today a copy of my letter to the T. M. A. Society, though it is likely the substance of it is already before you. We expect Mr. Cole in about ten days. It is likely that it will fall to Mrs Chambers & Miss Powers & myself to occupy Erzingan during the coming Winter. With the A. M.'s endorsement we have now a house in that city. It has two storeys, – the first having a good sized stable & two rooms which we think will be sufficient for the preacher & his family; the 2nd has 2 closets, 3 bedrooms, kitchen, dining room, sitting room & a large parlor. There is also a large garden attached. The situation is good. It cost £t 300 & is considered very cheap indeed. When Mr. Cole arrives we shall write you in full about our plans for rebuilding in this city.

My report of Erzroom station which shd have been in your hands ere this, I expect to post by next mail.

We are all very well. My health is a surprise to myself, for which I am devoutly thankful. The A. M. was one continual feast to me. With very best wishes

Yours sincerely

R. Chambers

Rec'd Aug. 19.

Erzroom, Sept 23rd 1882.

My dear Dr Clark,

Yours of Aug. 19th to me & Aug. 23rd to my brother, also of same date to Miss. Vandúzee are at hand. I very highly appreciate your compliment to my Y. M. A. letter. I thank you sincerely for your kindly mention of it. In the present state of affairs it was considered best for Mr. Cole & family & Miss Brooks to go to Erzingan this Winter. Miss Vandúzee & my brother & the pastor of the Erzroom church are at present touring the Russian field. Miss Powers has taken the Erzroom Girls' School in charge. Mrs Chambers gives some help in English & Vocal music. Our School Committee under whose care all our Erzroom Schools have been placed — viz: High School, Girls School & Primary School — consists of Miss Powers, my brother, myself & two native bretheren. We find this arrangement working admirably. Our Schools I think never had so bright a prospect before them. We hope this Fall to ordain a pastor over the Khanoos church & one also at Passén. My brother reports from the latter place considerable enthusiasm. The promises made last Winter are being nobly redeemed. My brother & Bodvelli Hagop went from threshing-floor to threshing-floor with bags & gathered of the grain already cleaned 4 somars — the somar is now worth $11 —

Others promised to bring in their share as soon as they could get it cleaned. Yesterday brought a letter from Ordo with 23 Greek signatures & our preacher's certificate pledging £t20 towards the salary of a Greek teacher for the coming year - on condition that we give £t20. The teacher they have chosen is highly recommended though he has not long been a protestant. He has a Constantinople teachers certificate & has been teaching in an Armenian School with great satifaction to the people, at a salary of £t 50 per year. Their half of the money is now ready. I have referred the matter to Mr. Parmelee.

We are very thankful to you & the Prud. Com. for so kindly helping us out on this years expenditures.

Sep. 29th. I was interrupted & could not finish my letter last week. Today's post brings yours of Aug. 30th.

Please give the Prud. Com. our hearty thanks for the items voted. I am very glad indeed that the plan of occupying outposts during a large part of the year meets with your sympathy. Our brethren at A. M. thought we had assumed a heavy responsibility by purchasing the house at Erzingan. We however considered that the tone of your letters on the subject, but especially the circumstances of the case not only justified but compelled the responsibility we assumed. The residence at Erzingan is much better than anything we could get here for at least 1/3 more money.

In Erzroom we have an old & very ill-conditioned house. It consists of (1) a fairly sized school room & a very small recitation room, one sleeping room & a kitchen. This is the Girls School.

(2) Two very indifferent bedrooms for Miss Vandruze & Miss Powers, a sitting room & a room which we now occupy as a store room but which in case they should set up house for themselves would have to serve as dining room & kitchen for the lady teachers. (3) A sitting room, two bedrooms, a dining room, a kitchen (these last two are very inferior & can only by courtesy be dignified with the names I have given them) & two store rooms, one of which was last Winter occupied by my brother as a study, compose the suite of rooms occupied by my brother & my family. We have also dark closets in which to store our wood &c. Miss Brooks's departure for Erzingan has left us a little more elbow room though I assure you no one of us was permitted a surplus of room last Winter. We were very happy indeed together last Winter but we all felt that only dire necessity could justify such crowding. The A.M. voted £t 25 rent to provide for a missy. family here this Winter. We shall have to ask for a part at least of that sum – but of that again.

The Mission stoutly opposes the plan of permanent residences outside the centre. Their chief objection however can be obviated by provision for a Summer residence together of 2, 3 or 4 months. Granted then that the house we now occupy will accommodate one family (it must be a small one) & the lady

teachers & that the Erzingan house will accommodate a second,
then it remains to provide one more residence in this
city & summer residences outside the city — such as they
have at Harpoot. I think this is the very least we can think
of. We are at present building a stable (on the old site). We have
at present no fit shelter for our horses & cows. The stable on these
premises has room for only 4 horses & is at any rate a ruin its
mud-brick walls being very much disintegrated. The walls
have separated in places & threaten to fall while every rain pours
thro' the roof which offers it but little resistance.

With reference to Summer Residences I may say - (1) It
is utterly out of the question for us to remain in the city during
the hot summer months — July & August. (2) September is
also a bad month but the cold nights render tent life im=
possible. (3) The utter absence of trees & greenness on the
hill sides, where we tent, & the scorching of the mid-day sun,
together with occasional high winds & drenching showers, ren=
der tent life during July & August an evil only second to
remaining in the city. (4) Erzingan is worse than Erzroom
during the summer & the family occupying that post should
have provision for a stay of at least 3½ months outside
the city. The A.M. in voting £t600 to provide material
had in view <u>two</u> new residences in Erzroom & if thought
well (especially in case the houses should be built on the old
site) provision for summer residences. My personal

opinion is that we should build only one house at present & three or four cheap one-storey rooms on a hillside in which we might spend 4 months in the Summer if necessary. We have our eyes on a site for these summer rooms.

As to appropriations, my brother in speaking of "obligations already incurred" had reference to current salaries of the helpers in our employ, which obligations had to be carried or the helpers dropped. And as we did not receive word as to whether our estimates for 1882 had been granted entire or not until 6 or 8 weeks after the new year, you will see that we had no alternative but violate the principle you affirm & spend money before it was appropriated. We cannot for a moment complain of the Prud. Com.'s action. Their position & your's is a very difficult one. You must listen to our appeals & yet apportion to us only what the churches place in your hands. We are assured of your sympathy even when you are forced to turn a deaf ear to our cries. I am afraid the day of self support for our churches here is yet far off. To give you an illustration: On the first page of this letter I speak of the efforts of our Persian Protestants to implement their engagements. The cause there rests principally upon three families, or parts of families who are the chief givers. No. 1 is a man who alone of a large family is persuaded of the truth. He has much persecution to bear, especially from his aged father.

He contributed $7 worth of grain. He has about $100 debt contracted last year for clothing & in connection with the marriage of his son. Of this debt his harvest has allowed him to pay only 2 or 3 liras. No. 2 has also contributed $7 worth of grain. He has a large family & heavy debt. His four sons (two of whom are much in our employ) are industrious, self denying men. The two in our employ live chiefly on dry bread & water — seldom taste meat. They have each a salary of $6.60/100 per month & board themselves. About $4.75/100 per month they each pay on their father's debt, tho' they are both married men. They willingly gave the $7 worth of wheat to the preacher but we had the other day to pay them £t6 in advance on salary that they might pay for the seed which they sowed last Spring & lay in flour for the coming Winter. No. 3 is the mainstay of a large family. We employ him in the Winter to sell books & he is, with one exception, the most energetic & successful bookseller in our employ. He also contributed his $7 worth of wheat, but I had to pay his salary in full to March next in order to free a member of his family who was held for his debt. Only one person in that congregation is richer than the richest of these three, but we have great difficulty in squeezing $7 worth of wheat out of him. Are we justified in pressing these people for more? And when they give as they have done this year out of their crying need would we be justified in removing their preacher on the plea that they do not furnish a sufficient proportion of his salary which is £t3 per month. The American churches

perhaps are beginning to feel that they are bearing a hopeless burden, but surely civil reform cannot now be far distant; and an enlightened policy on the part of the govt. would very soon cause this now desert country to blossom as a garden. This people has been taught to look to the American churches for sympathy & human pity as well as for the Gospel. Let them not look in vain, especially now as the day of deliverance would seem to approaching.

Can you possibly inform us of the amount appropriated for our general work for 1883 before the close of the ~~year~~ present year.

With very best wishes in which Mrs Chambers & Miss Powers (the only ones at home just now) join

I am

Yours sincerely

R. Chambers.

P.S. The Ladies & we have the boarding department in common.

Erzroom Sept 23. 1882
Recd Oct 31
Ans. &c.

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Erzroom, Nov. 25th 1882.

My dear Dr. Strong,

I am very sorry that my report of our station for the past year was so blurred. I enclose you another copy — our Station copy. I shall try & do better next time. Reports of the Portland Meeting are inspiring. I do not understand the particulars of the W. T. M. trouble. But I am convinced that we ought to make more use of native talent & as far as possible share responsibility with them. It would never do in the world for the natives to be appointed as missionaries to this country, but perhaps missionaries have erred in not sharing ideas, information & to a certain extent responsibility with the churches.

On Sabbath last I made an open & pretty full statement of the Board's position & that of the missionaries — purpose, difficulties, needs, disappointment on account of slow progress &c &c — & as a result the furthest advanced & in every way best scholar in our High School — an orphan villager 16 years of age who last year had two coats & sold one of them that he might buy books; whose field, worked on shares by a relative, barely pays for his board at our School here (but he gives it all) & who has been looking forward to entering Harpoot College next Fall — gives up his studies & the prospect of College for another year & goes to a village (for which, tho' important, we hadn so far failed to find a teacher) to teach. He also refuses salary tho' we pressed it upon him & will take only his food

which the villagers provide. Another & the principal result of the talk was to prepare the people for an earnest effort this Winter towards full self-support

Kohar, whose letter appears on page 492 of Nov. "Missy Herald" went this week to the town of Khanoos, where we have had no helper & no work for years. An urgent invitation ~~the~~ for her from some people of that town decided us to send her. They promise a room, board & 20 piasters per month & she is to open a girls school. The tuition fees of our Erzroom High School for this year (1882) amounted to £t 33. You may judge of our School's reputation when I tell you that the Gregorians have made giant strides in the matter of education here; the Vartabed is an enthusiast & had succeeded in the early part of this year in withdrawing nearly all Gregorian pupils from ~~under~~ our care, but of the whole amt of tuition fees (£t 33) reported the other day by our treasurer, £t 25 was paid by Gregorians, 2 Persians & a Greek. Miss Vandruzee has gone to spend the Winter at Trebizond. She, under my brother's care, left Erzroom last Wednesday. We all thought it the right thing for her to do, as there is much work among the women awaiting her there.

Miss Powers is stirring up the women of this congregation.

All present prospects are most hopeful & if a glorious work be not accomplished this Winter the fault will certainly be largely ours. With very best wishes

Yours Sincerely, R. Chambers

middle ge below × History sometimes deals in irony & has indulged its whim in this case by fixing upon the whole district the nickname — Khanoos — once given in derision to the despised protestant village.

population of about 240 souls. Of these villages there is at present a protestant work more or less firmly established in seven, viz.— Chevermeh, Heramig, Khozloo, Elpis, Bounnaz, Duman & the town of Khanoos.

The earliest trace of protestantism in this district occurs in connection with the spread of the tenets of "those premature protestants"— the Paulicians. One Sumpad, a native of Diadin in the district of Bayazid, a Paulician, came in the year 840 to the neighborhood. His influence was soon established over two towns & a village which received his doctrines; &, with the "strange doctrines", also the nicknames of Tondrag (pit of fire), Soulail (unstable) & Khanoos× (shut up i.e. in darkness). In 945 a severe persecution arose. Many were cruelly put to death & a Vartabed named Ananias wrote a book specially directed against the new sect. But in 1002 the bishop & principal men of the district embraced Paulicianism.

This bishop — Ezekiel by name — deposed many unworthy priests from the sacred office, ordered that mass be celebrated but three times a year & preached that the sacraments & good works do not atone for sin & that "whatsoever a man soweth that shall he also reap." The Paulicians, or Tondragians as they were called in this province, in their day of power either secretly or by force stripped the churches & monasteries of their pictures, crosses & sacred relics. On two occasions councils were convened

for the condemnation of the Tondragian heresy. On one occasion two of the Tondragian leaders were branded in the forehead with the figure of the fox. But tradition betrays its sense of justice toward the persecuted sect by recording that on one occasion a large body of these devotees, men women & children, fleeing from their blood-thirsty enemies who expected to see them chocked in the swolen Euphrates, passed over the flood on dry ground. About the year 1040 an Armenian Duke, Gregory Magister, acting under the orders of King Kakig, as he supposed utterly wiped out the heresy "by fire, sword & ~~famine~~ exile", leaving only the smoking ruins of the hearths so often consecrated by prayers & tears & blood to tell of the triumph of superstitious fanaticism over a simple & intelligent piety. What became of the exiled remnant? Has God permitted their light to go out entirely, or is it only hidden for a time, again, perhaps soon, to shine forth & fulfil the promise of its brief flickering? The Armenian historian asserts that the descendents of the ancient Tondragians are to be found in that scarcely-known &, as far as known, enigmatical tribe of wanderers – the Yezidees. And certainly the Yezidees' hatred of Moslems, their partiality for Christians & their practice of some of the Christian mysteries would seem to lend countenance to the assertion. If the supposition is true does it not invest these reputed "Devil-worshippers" with peculiar interest in our eyes?

page 4

Whatever became of the fleeing remnant the soil, bedewed with their tears & blood, has proved fruitful of evangelical Christianity; & now almost on the site of the ruined village of Khanoos are two flourishing villages, Heramig & Chevermeh, the most prominent buildings in which are the two protestant churches & the pastor's residence with a protestant following of 300 souls, while the entire population has been leavened & all who can read read the Scriptures freely.

The history of the movement which has resulted after many vicissitudes in the present hopeful state of affairs I shall now briefly trace. And let it be noticed that, as in many other cases so in this case, the movement was not only not initiated by American Missionaries but was entirely unknown to the sympathy & encouragement of the outside world until it had attained the goodly age of 30 years. In the fullness of time American Missionaries appear upon the scene to preside over the growth of this seed of the Holy Spirit's planting – to rescue it in its time of extremity & to ~~shade~~ protect & nourish it that it share not the fate of its predecessor. God calleth not Philip to the desert ~~in vain~~ prematurely or in vain; Well may Philip "go on his way rejoicing" seeing he hath heard the voice of the Divine Compassion & hath not hardened ~~not~~ his heart!

Our first notice of a missionary's visit to this district occurs in the record of a visit paid by Mr. Peabody to Moosh, on which occasion (Oct. 1849) he spent 3 days in the house of a wealthy Armenian of the town of Khanoos – the capital of the district. He was well

page 1

Sketch of the origin & progress of the Protestant Movement in Khanoos & of the Ordination on Oct. 29. 1882 of Mr. B. Karakashian

Düvaradsadap, or Plain of Cattle, so-called from its broad, well-watered pasture lands & productive soil, was the northernmost division of Daronperan the 4th of the 15 provinces into which Ancient Armenia was divided. Daronperan was named for Darpan a younger son of Shem (so the old chronicles say) who, attracted by the rich plains which are watered by the Eastern branch of the Euphrates & its tributaries, and are guarded on the South-West by the Ali Dagh range – the ancient Niphates, on one of whose peaks Milton represents Satan as falling –; on the North-West by Bin Gül Dagh – the Mount of a Thousand Lakes, in the vicinity of which some traditions place Eden – & on the East by Mount Sipan, while Nimrud Dagh guards the inner door of the Southern entrance, built the City of Moosh which still bears the name Daròn. When the sons of Haik transplanted those of Darpan in this garden province of Armenia, including as it does the plains of Monazgird, Boulanük, Moosh & Khanoos, we are not told, but we are gravely assured that at the time of Darpan's migration the nations all spake one language, – the Armenian. The "Plain of Cattle" is worthy of its name. Zenophon's retreating Greeks here found abundant stores.

But in modern times the Christian population has been greatly diminished & the place occupied by Koords. There are now on this plain 21 Christian villages with an average

Being again ill-treated during the Winter of 1851-52 they sent two of their number in the Spring to entreat the protection of the Erzroom Missionaries. This step only increased the bitterness of their lot, they were spat upon, beaten & stoned. One man's wife was forcibly taken from him & Erzroom brethren who came to comfort & strengthen their distracted fellow-believers in Chevermeh were hustled from the village. The governor of the district professed inability to control the people but a superior order from the Pasha at Moosh secured rest to the little flock for 4 days, after which interval however the storm broke out afresh in fiercer fashion. Six of the Eight heads of families openly renounced the faith which for a brief space, they had kept so bravely, & the remaining two were compelled to flee for their lives, travelling by night & concealing themselves by day "leaving their wheat ready for the harvest unreaped, their sheep, cattle & horses without an enclosure & their families without a shelter." A visit of Mr. Dunmore during this year seems to have had a good effect for in the Winter of 1852-53 we find one of the faithful two above-mentioned keeping a school of 15 pupils, conducting service 3 times each Sabbath & prayermeeting every evening of the week. In the Erzroom Station Report for 1852 the opinion is expressed that Chevermeh should become a regular outstation & accordingly in the Spring of 1853 a pious old man - Mardyros by name - is sent to be their teacher. In the "Missionary Herald" for 1854, page 111 may be found an account of this good, old man's death after a few months faithful labor & of the brutal opposition to his burial. ¶ In the Summer of 1853 the preacher "of

their own choice" Baron Simon reached the sturdy little flock. At the same time another teacher was procured. An interval of rest from violent persecution allowed the cause to grow during the succeeding two years so that in the fall of 1855 we find that "the heads of twelve houses, with an aggregate population of 118 souls, are protestants." A fairly comfortable dwelling has also been erected which served as school room, chapel & home for the preacher. For an interesting account of the state of the cause in Cheveemeh at this time see "Missionary Herald" for 1856, pages 78 & 79. As a remarkable illustration of oriental insusceptibility to change let me here mention that Mr. Richardson's letter of Oct. 1855 (See "Herald" 1856 - pp. 76-79) would require but slight alteration in order to make it a description of the state of affairs to be seen today. True the work has spread to other villages, a neat chapel has been built, a settled pastor obtained & the protestant community has been increased by about 60 souls, but the condition of the people, their style of life, oppressions by unscrupulous officials, the unsettled state on account of the expected approach of the Russians, the friendliness of the Gregorian neighbors, the indications that the whole village is about to become protestant & the very persons there named as the leaders - Baron Bedros, one of the faithful two so often mentioned in this narrative, Malo with his brothers Kevork & Melcon & Baron Harutune - seem unchanged in any particular except in the years of the persons mentioned. ¶ An interesting fact has just come to my knowledge showing the simplicity & earnestness

of these early confessors of the truth. Baron Bedros, already mentioned, was one of those who visited Mr. Peabody several times between the years 1849 & 1852. On the occasion of his first visit, having met with some of the half-persuaded friends in Erzroom & having learned from them the main points of "protestant" teaching, a name utterly unknown to him as yet, (nor had he any evangelical book with which to take counsel) exclaimed, "Why, that is just what we want, just what we have been seeking all these years! How can I proclaim to my fellow villagers that I have found the ~~tt~~ truth, that I am a protestant?" One, with a laugh, said, "during the fast take a little madsoon (thickened milk - a common article of food) & eat it on your house top". The simple-minded disciple took the advice in earnest & proclaiming his faith ~~thus~~ upon the house top, brought upon himself & his friends the bitter persecution already related.

At last a church was regularly organized in Chevermeh by Mr. Peabody in the Spring of 1856. ~~Eleven~~ Nine members were received & even at that day, such progress had the good cause made that the little protestant community seemed "to have a preponderating influence in the community". At this time there were four brethren in the neighboring village of Heramig where however the opposition was still bitter. During this year also two Colporteurs were employed in Khanoos & neighboring districts. ~~Many~~ Several purchased the Word of God & began zealously to study its doctrines.

Prosperity attended the good cause until 1858 when,

received & attentively listened to. The auditors complained of their inability to read & of the inaccessibility of the Word of God as well as of the dark-mindedness of their spiritual leaders. On this occasion however Mr. Peabody does not appear to have learned of the existence of Protestants in any of the villages, but it must have been very shortly after the date of his visit (though possibly before it) that the Protestants of Chevermeh sent a deputation to Erzroom to acquaint the missionaries with their condition & if possible secure a teacher. Their story was as follows:— In the first years of this century (now 80 years ago) an Armenian priest from Khanoos district, travelling in Europe, learned something of Evangelical doctrine. Returning to his village (Chevermeh) he began to preach "that way" to his people & succeeded in persuading 15 families to walk in it. He was severely persecuted, his nose was cut off & he was subjected to many indignities but he remained steadfast. Later however an organized plot against his life caused him to flee to Erzroom where he embraced Mohammedanism in which faith he died. During the Russian invasion of 1827-28 the 15 families he had led to the light fled to Russia where, their protestantism becoming known, they were severely treated but did not fail to "witness a good confession". About the year 1847 two of these families returned to Chevermeh & as a result of their efforts we find the number of protestant families in 1852 <u>eight</u>, embracing 60 souls. Between the years 1849 & 1852 delegations from this little company repeatedly solicited missionary supervision & a teacher, but no suitable teacher was to be found for them.

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graduate of Kharpoot Theological School of the class of 1863, was ordained & inducted pastor. "Sad dissensions in the church & community which paralysed all active effort for good" had delayed the ordination, but cordiality was reestablished & the people pledged one-half the new pastor's salary. "This was twice as much as they had ever before given to sustain preaching." In 1867 they adopted the plan of giving ~~the~~ tithes which Mr. Pierce in 1871 still found them paying. In 1868 a "Y. M. C. Union" was formed which adopted the plan of cultivating certain fields & giving the entire produce for Christian work. In the Winter of 1867–68 a school was opened in the village of Elpis, about 5 miles from Chevermeh. Only two or three years before this the only protestant of that village, with his family, was driven from his home & spent a whole Winter in exile. In 1871 the present roomy chapel at Chevermeh was built, the brethren laboring freely & indefatigably.. But in 1874 the devoted & much-suffering flock met with another severe stroke in the death of their pastor who fell "more a martyr to the machinations of wicked men than a prey to the ordinary ravages of disease". It seems that during the last year of his pastorate he ~~was~~ gave way to despondency chiefly on account of the apparently successful efforts of "bold & unscrupulous enemies" who not only openly "attacked the pastor & ~~the~~ church but also insidiously led astray the weak

ones of the congregation." He was the first & during his life the only pastor in the Erzroom field. In 1877 we read of the "war-cloud hanging over the land;" "the soldiers lording it over the poor villagers;" "the lawless Koords, rendered doubly law=less... kidnapping poor, innocent girls" & quarreling among themselves as to the disposal of plunder taken or to be taken from the Christians. Our Khanoos flock "like sheep among the wolves of this fierce land" suffered terribly during those troub=lous times. But though greatly impoverished they rallied again, & secured the services of two preachers - one each for Chevermeh & Heramig - & a third for the neighboring village of Khozloo, so that the progress of the work has been even & fairly satisfactory to the present day.

On the 19th Oct. last Miss Powers, Bodvelli Khatchadour Dangajian of Seghi ~~& myself~~ - joined a few days later by Bodvelli Hagop Tashjian of Erzroom & two delegates from the Erzroom Congregation - set out for Khanoos for the ordination of Baron Boghos Karakadian who for several years was preacher at Heramig & latterly has had charge of the group of villages in which a protestant work has been started. Those who were able to do so came from the surrounding villages to Heramig & Chevermeh where we had three or four meetings daily for a week. A spirit of earnest prayer seemed to develop, petty causes of quarrel among the brethren were removed, doubts which disturbed the heart of the pastor elect were dissipated & on the 28th in the presence

of all who could squeeze themselves into the Heraing chapel. The candidate for ordination was carefully examined, the "call", signed by the women & girls (the first case of signature of a "call" by females in Turkey I am assured) as well as by the males, was placed in his hands & accepted by him & the council unanimously agreed to proceed with the ordination & induction on the following ~~Sabbath~~ day which was Sunday. The following morning — and a typical Sabbath morn it was — presented such a scene as, every one agreed, had never been witnessed in those parts before. The soft light of the Autumn sun streaming upon us as it did, after two or three days of raw, wet ~~weather~~, ~~seemed~~ was like Heaven's smile & the not distant hills seemed to shield our trembling joy from intrusive curiosity & ill-will; and in our hearts we prayed, "As the mountains stand round about Jerusalem alway, so, O God, be thou a defence to this people. Let not the sneers of malignant men, the frowns of a cold world, the bitterness of persecuting foes, the growth of internal dissensions or the loss of her first love blight this Thy Vine". The landscape seemed moving toward Chevermeh. Horsemen, footmen & loaded ox-carts lined the road from Heraing. The ordination services were held in the open air. The speakers stood upon the door-way of the Gregorian Church, surrounded by sculptured rams & horses beneath which lie the remains of those in whose day Armenia was her own master. More than 650 persons were present & paid good attention to all the services. Two Gregorian priests ~~were~~ present one of whom, on behalf of

Mr. Peabody & the British Vice-Consul Mr. Brant whose presence in Erzroom served to keep the would be persecutors in check having removed from that city, and a teacher in the monastery of John the Baptist (Moosh) having become protestant & having been employed as teacher by the protestant community of Khanoos, the fires of persecution were re-kindled. So fierce was this persecution that many returned to the bosom of the "Mother Church" & the gallant "holders of the fort" saw the enemy strengthening himself on every side, while their numbers were greatly diminishing. Mr. Richardson in 1855 found 118 protestant souls in Chevermeh alone. During the two succeeding years the cause rapidly grew in that village & spread to other villages but in 1861 we read of only 78 protestant souls in Chevermeh & 18 in Heramig. These faithful ones also had to bear the destruction, by bitter enemies, of their crops & cattle. They were beaten; maimed with the sword; attempts were made to drive them from their village; they were falsely imprisoned & all appeals for ~~redress~~ redress & protection were in vain. In the Spring of 1860 their beloved Baron Simon removed to Moosh & Baron Hampartsoum (now in charge of the Erzroom Bookroom) took his place. At this time we find the brethren complaining of coldness & lack of interest in the Lord's cause. In 1862 Mr. Pollard found 110 protestants (old & young) at Chevermeh & 60 at Heramig but they were without a preacher. On Sunday, Sept 2nd 1866, Mr. Knapp of Bitlis preaching the sermon, Harutune Muradean of Arabkir

commodious Church buildings; 6 regular Sabbath congregations — in as many different villages; 1 High School; 2 Schools for girls & women; & 6 primary Schools for girls & boys. The number of registered protestants is 300; Church members 24; Pupils in Schools about 200. The two villages of Herany & Chevermeh have furnished us 8 helpers or teachers — 5 male & 3 female — all of whom are in the work today, besides one who was once a helper but has latterly devoted himself to merchandise. This Winter, however, he gives up a lucrative trade in order to teach & preach in a village where his influence is very strong.

~~One or two others from these villages have dropped out of missionary employ.~~ ¶ Does not the work here sketched claim & merit the earnest prayers & unslackened interest of American Christians? Who would not like to grasp the hands of the "two heads of families" so often referred to in this sketch & who are still at their post & say to them, "Well done! Ye have fought the good fight, Ye have kept the faith. We pledge you & the cause you have so gallantly served our hearty support!"

A righteous cause thrice utterly wiped out by the red hand of fanaticism, again & again purged in the fires of persecution, harassed by robber bands & kept down by an oppressive govt. but through all holding fast the "faith once delivered to the saints," "faint yet pursuing," "cast down but not destroyed;" & now gathering itself together for a renewed & greater effort than ever before for God & His Glorious Cause, challenges the admiration & sympathy of Christendom. "Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls & prosperity within thy palaces!"

R. Chambers.

Erzroom Dec. 21st 1882

himself & his flock bore enthusiastic testimony to the character & fitness of Baron Boghos for the office to which he was about to be set apart. The priest then went off into a thoroughly evangelical though somewhat rambling discourse which lasted nearly an hour. In the discourse I was pleased to hear him quote the Scriptures readily & copiously. The ordination discourse was preached by Bodvelli Taskgian of Erzroom. I addressed the newly ordained pastor. Sarkis Effendi Kasabian, teacher of Erzroom High School, addressed the people & Bodvelli Damgajian gave the right hand of fellowship. A noticeable feature of the occasion was that a large space immediately in front of the speakers was reserved for the women. In the evening the chapel was packed with an audience of 450 persons who witnessed the celebration of the sacraments & the reception of <u>five</u> new members - all female - into the church. The "Y. M. C. Union" with Yankee shrewdness seized the opportunity of the evening meeting to ask a collection & realized therefrom several dollars.

Monday we spent arranging school matters, locating teachers &c and on Tuesday morning took up our journey through a wild, Koordish district toward Passen - our hearts almost sad that we must separate from the scene of such a joyous week's labors & anxiously praying that God would grant a worthy fulfilment in the future of the bright promises which Khanoos protestantism makes today.

There are now in the Khanoos district 3 (three) good,

Rec'd Feb. 5. 1883.

P.S. The present Spiritual condition of the people, the
ate of discipline in the Church, the progress being made
the women & the efforts put forth for them &c I have
t touched upon as my letter is already very long. But
iss Powers has kindly consented to prepare a report on
e points which I expect will be ready for next mail.

R.C.

Erzroom, Feby. 16th 1883

My dear Dr Clark,

We are glad to notice that your health has so far recovered that you are able to take hold of the work again. May God long spare & richly bless you. Your letter to the Station anent native cooperation &c pleased those of us who are here very much. We have often discussed the matter & have been proposing substantially the line of cooperation the Prud. Com. suggests.

We are greatly encouraged by the work throughout our field this winter. From Khanoos we hear of persecution in the village of Bournaz but our schools in that plain are well attended & both workers & people are rejoicing together. Miss Powers, Mrs Chambers & I spent a week or so on the Passen plain lately. The work there seems to have taken a new start. It never, so far as I know, has been so encouraging as at the present moment. I expect to have more to say after a while about it. Miss Powers, as you know, has charge of the Girls' School, the Primary School & the Woman's Work in this city. We sometimes fear that she is working beyond her strength but the genuine spirituality, sustained interest & gratifying progress of the work in her hands give us unfeigned pleasure. You will be pleased to learn that at the late examination of the Schools the pastor, on the part of his people, took the opportunity of referring in most flattering terms ~~of~~ to Miss Powers's work, adding with emphasis, "It is more than we dared to expect." In the Erzroom Congregation, interest has considerably deepened. The subscription list for 1883 shows

an advance of Lt 15 on the amount so far paid by the people towards the pastor's salary. Remember that in addition to this advance the people are raising ~~Lt 10~~ per year - to liquidate a debt of Lt 100 incurred in the erection of the manse which was completed last Summer. They had expected help from friends in England but only a little came & they are paying this debt themselves.

A deputation from the Congregation called upon us last evening & after thanking the Board & its missionaries for past & present favors, announced the desire of the people to assume hereafter Lt 45 of their pastor's salary instead of Lt 30 as heretofore. This, I am convinced, is an offering of genuine love. This people is doing nobly!!

This advance of Lt 15 gives us the right, according to the Prud. Com. resolution which accompanied the announcement of appropriations for 1883, to claim an additional Lt 15 from the Prud. Com. for our General work. Does it not? We hope to put in a larger claim later but meantime hasten to ~~second~~ file this one.

I hope that the Prud. Com. will not think of withdrawing missionaries from this part of Turkey for some years (perhaps many years) to come.

We hope to commence building the new house early in the Spring. We shall endeavor to make a full statement about the building &c by next post. We are all well. I am as strong as I ever remember being in Canada.

With very best wishes

I am Yours Sincerely

R. Chambers

R. Chambers
Erzroom Feb. 16. 1883
Recd. Mar. 26

374

Bible House, Constantinople.
May. 26th 1883.

My dear Dr Clark,

I have a matter of pressing importance which I beg of you to place before the Prudential Committee as soon as possible. We should also be greatly obliged relieved if you could advise us by telegraph, authorizing us to use the funds needed. At our last Annual Meeting - one year ago - at Harpoot our Mission granted £t 600 with which to purchase material for new residences at Erzroom. The matter as to just where we should build - in the city or outside - & whether we should build two residences or only one, being in doubt, we did not at that meeting ask for the whole sum needed but for a partial appropriation that we might make preparation. The £t 600 was passed by the Mission & I suppose reported to Boston as only one instalment with the distinct understanding that another estimate should be considered this year. Part of this year's appropriation (£t 300) was necessary for our stable which was completed this last summer. With the remaining £t 300 we have purchased some material for the house - we have decided to erect only one residence - have commenced building. The sum - as per estimate - required to complete the building

is £t450. We shall, of course, if possible, save from that sum but cannot promise to do so.

This ~~estimate~~ sum we ask as a special for this year as the house must be completed this Summer if possible & can be in case we have the money.

This matter was considered by the E. T. M. representatives in conference with Dr Alden & Mr ~~Tor~~ Torrey last night; the pressing need in the circumstances was recognized, & the application for an immediate grant from the Prudential Committee endorsed.

We had hoped that the actual drawing of the money could be endorsed at this Conference, but are advised by Dr Alden & Mr. Torrey that that should be done in the regular way: viz. by vote of the Prud. Com.

It will be remembered that the house we are now building is in place of the double house destroyed by fire; that the house at present occupied by the Lady teachers, my brother & my family is utterly inadequate to the demands made upon it; that during the coming Winter the three lady teachers are to reside in Erzroom (Miss Vandusee & Miss Brooks were absent from Erzroom last Winter) that the accommodations of the past Winter cannot serve for next, hence the necessity of completing the building as soon as possible. I may add that with the new building we shall have permanent accommodations for <u>two</u> miss'y families

in Erzroom city.

With very best wishes & heartily glad of the opportunity I am now enjoying of attending the Sessions of this glorious Missy Conference

    I am

    Yours Sincerely

     R. Chambers.

Rev. R. Chambers. 1883.
Constantinople, May 26,
Rec'd June 16. C. B.
laid over till Dr A's return

✓ EKa

Telegram.
Yes
6
R. C.

Erzroom, Aug. 3rd 1883.

My dear Dr. Alden,

Many thanks for your letter of June 27th. I have already acknowledged the telegram through Mr. Ward. The house is going forward nicely though we have had & still have trouble with a crusty neighbor between whom & us there is a common wall. By the way Mr. Peet did not hear of the Prud. Com.'s grant to us for house building in time to allow a charge under that head in his Semi-Annual. Hence the balance against us appears ^much larger than it should.

I note what you remark about our new stable. The plan of the stable was drawn after a thorough canvassing of all the considerations which presented themselves to ^any of us ~~all~~. Mr. Cole, my brother & I, in consultation with the best heads in our protestant community (who helped us much in bargain-making, overseeing the work &c) decided to build one stable which should serve for ^all the missionary families residing in Erzroom.

table
fence

The "Turkish Stable" of missionary literature is for the most part the village stable. Erzroom private stables are usually a portion of the first floor of the dwelling & serve the purpose here which hall stoves serve in America. It did not occur to us to consider the native stable when making our plans.

The stable consists of three parts. 1. An entrance way in which are a padlocked saddleroom & bins for barley.

2. The stable proper with room for twelve horses & four cows. There is also a pen in one corner for the calves & a raised platform for the servant to sleep on. As each member of the station keeps a horse & as we sometimes have 4 or 5 touring & colporting horses on hand, the accommodations provided will not appear too much. 3. A second storey for storing hay & straw. The value of this place of storage will appear from the following fact, viz:- At this season last year, having not ~~place~~ for storing it, we ~~provided~~ laid in but little hay. A large share of what we did lay in was completely spoiled by the weather - the roof covering it being insufficient. So that during the whole season with the exception of a couple of weeks before harvest we paid 60 piasters per load for hay. At the present time we are filling our storeroom ~~with~~ at from 34 to 40 piasters per load. As we require about 70 loads which just about fills our storeroom, you see that our gain in the possession of such a storeroom ~~will save~~ amounts ~~on~~ ~~p~~ this year to £ £17 or perhaps more.

The walls of the first storey are of stone laid in mud; the second storey, brick, costing about the same as stone.

As to the expense. 1. The walls do not differ from the walls of a dwelling house (except in the matter of windows) & cost the same per yard. 2. On account of the fear of earthquakes much timber is used to bind the walls together. Also, for warmth's sake & because Erzroom clay is very porous,

enormous timbers are required to support the great quantity of ~~earth~~ clay used for the roof. These remarks apply to all buildings. It was long before we could be persuaded that such timbers were necessary, but we are persuaded now. The timber in our stable cost something more than £t 100.

A pine log (for we buy all our lumber in that shape & pay 2 to 4 cents per cut for the sawing ~~afterwards~~) which would produce 168 feet of lumber costs from 115 to 140 piasters.

3. The stable site is a piece of land joining our house lot on the back & was purchased for the purpose the year before our fire. It was several feet lower than the other property & had to be filled up to the proper level (as a cellar, both because of the situation & for other reasons, was out of the question) by dirt carted from our school yard where there was a superabundance. From the bottom of the foundation of the back wall to the level of the stable floor is 18 feet, all of which is <u>foundation</u> upon which the stable walls are built. It was unfortunate that we had so much wall to build & so much space to fill in, but that site was the only possible one for a stable in connection with ~~out~~ or near our present building lot.

The material for the stable was purchased at ordinary rates; the work we got done at much lower than the ordinary rates.

It seems that the fact that we should need a supplementary appropriation for house building was not officially noticed in our Annual Meeting's communications with the Prud.

Committee. Mr. Torrey & yourself, however, will remember Dr. Barnum's statement made to you on that point. Dr. B. was chairman of the Finance Com. of our Annual Meeting of 1882.

This is perhaps the opportune time for me to refer to our request for an addition to the salaries of our lady teachers for 1884 & for a special grant of £t 20 to Miss Powers & £t10 to Miss Brooks for 1883. (Had I been aware at the time of the actual state of Miss Vandusee's finances I should have asked £t 10 for her also. She spent the Winter, as you know, at Trebizond & had not reached Erzroom before my departure for Cottsple & I had not the opportunity of examining her full accounts) The reason why £t 20 is asked for Miss Powers, instead of £t 10, is that she lost her horse - it died suddenly after a brief tour on the Erzroom plain. We imagine that it contracted some malignant disease in a village stable - & had to purchase another. We consider a horse, whether for lady or gentleman, as necessary as an overcoat in this place. I made a statement to Mr. Torrey showing the insufficiency of the ladies' salaries in this city. I ~~shall~~ will here repeat substantially the figures given to him, modifying however my estimate for fuel & giving the figures actually spent during past years. Board, 330 piasters per month. This item is higher than in any other station of E. T. M. An accurate

account, audited weekly, was kept for several months, of actual cost of food, kitchen fuel & cook's wages, & it averaged over 11 piasters per day for each person in the household; wood, 100 — repeated measurement shows that wood costs us from $22 to $25 per cord; horse, 100; tithes (given to help poor pupils, to encourage by example the women of the various communities to give toward religious objects &c &c) 60; servant to tidy rooms, scrub floors &c ~~[illegible]~~ 12; washing & ironing, 10; kerosine, 5; postage on home letters, 8; Total 625 piasters; or, the ~~total~~ whole salary, leaving no margin for clothing, repairing & replenishing of furniture &c, & incidental expenses. I think this case so clear & strong that even "business" men will need no further explanations. Another item in our supplementary estimates for 1884 is £t 50 (I wish we dare ask for £t 500) to aid in enlarging the Ezroom chapel. The Prud. Com. has had many statements showing how nobly the Ezroom people give. Nor do they rest on past records, but "reach forward" & increase their giving year by year. We urge this Estimate because we are persuaded that those for whom we ask are worthy. The people expect to raise a larger sum than that asked from the Board. The chapel — which seats about 225 or 250 when crowded — is much too small for the audiences which assemble, especially on alternate Sabbaths when the service is in the Turkish language.

After all this begging let me add a few interesting facts showing the animus of ~~th~~ our Erzroom friends & at the same

time the living power of God's Word amongus. (a) A Gregorian lad of 13 years commenced attending our school a few weeks ago. He soon became interested in the Gospel story. His parents & friends however are very angry with him. They repeatedly & severely beat him & are subjecting him to ~~to~~ various forms of persecution. He says, "What can I do? I must stand by the Gospel." (b). A teacher in the Gregorian Schools of this city ~~has~~ was last week turned out of employ because of his evangelical tendencies. He demands from the School Board a clear statement of the reasons for their action. He has for years been quietly preaching the Gospel among his friends & has been in the habit of ~~distributing~~ spending 200 or 300 piasters per year in the distribution of evangelical books. (c) In the course of preparations for our new building a ~~quarrel arose~~ dispute arose between a Gregorian neighbor & our building overseer. The former cursed the latter, threatened to lay a complaint before Govt. &c &c, all of which ~~the latt~~ was borne with exemplary Christian patience. One evening the neighbor came in wrath to the overseer's house & finding that he had gone to prayer meeting followed him thither. After meeting was over he approached the object of his search & said, "I came in wrath to see you but Bodvellis Hagop's words aroused my conscience. I cursed you the other day & you did not answer me back. I see that I did wrong & now I entreat your pardon." The ~~latter~~ other answered, "I

gladly grant it, & now since you have come to me in such a spirit I will do all I can to meet your wishes in reference to the matter in dispute." The neighbor answered, "No, No, I have no wish in the matter now except it be that you carry out your original intention."

(d) A well educated young man, trained from his 10th year in Venice & Rome, ordained successively priest & Vartabed in the Armenian Catholic Church, latterly ~~fr~~ French instructor in the Gregorian Schools of this city (having left the ranks of the Catholic clergy from a desire to escape hypocrisy & find rest for his conscience) came to us a few weeks ago, saying, "I am in the 'gall of bitterness'; I want peace of conscience; I do not know how to pray; instruct me." We have had much conversation with him. He is now in almost constant conference with the pastor of the Gregorian Church. I enclose you ~~his~~ a letter received from him some days ago, while he was visiting a village. His English is not perfect but you will be able to make it out.

Twins

And now for a personal item. On Friday evening last (27th July) Mrs Chambers & I were rather taken by surprise by the unceremonious appearance of twin boys nearly a month before they were expected. We are tenting 1½ hours from the city & had neither doctor or nurse to help us till all was over. We are indebted more than

tongue can tell to Miss Vandruzer & Miss Powers.

Both mother & children are doing finely.

My brother is at present with Mr Cole in Erzingan.

We learn from Miss Brooks that there is no decided improvement in her health as yet. The doctor warns her against the severe Erzroom climate. She writes us for advice. We all feel that we cannot advise her to turn a deaf ear to the doctor's warning. She should be located in a mild, non-malarious climate.

With a very lively & grateful remembrance of our meeting at Constantinople,

I am

Yours Sincerely

R. Chambers.

Rev. R. Chambers.
Erzroom Aug. 3, 1883.

Jk ai Master Chambers
Missionaries in Erzeroum.

I cannot express you the great pleasure I enjoyed from the interview with which you honored me and from the religious conversation which filled my heart with salutary consolation. I would continue to frequent you and be a simple auditor of the words that are imbebed from the fountain of christianism, in order that I migth know my mind's position. Unhappily, an urgent buseness of my family compelled me to go to village, so I deprived myself from your wiew. This circumstance, otherwise, came to contribute to my ardent desire of leaving this ~~town~~ where I lead an unquiet life. Far from the ~~town~~ city's tumult, in a poor village I will try re=conceile myself with the Being I often offended.

I sincerly confess that, this great while I would not disclose my heart before God and implore from him to take me for a sinner who wishes to repent. Oh! how happy I am! this last I have the courage of praying.

I have two days ago resolved to prostrate

myself before the supreme Being. I have pr
and felt getting rid of the berden of my consc
to which I should have undoubtedly succumbe
if the God's beneficent hand had not dischar
me from it.

When I pried, I had many thing
to implore from the divine Goodness; beca
I had so many spiritual necessities that
was confused and I did not know what
to tell. My final design has been bu
to bow before the will of God and to cry a
cording as St Paul: "What do you ord
me, God, to do.

Nothing at present torments neit
my mind nor heart. I quite felt dispos
to fulfil what the God's voice will m
hear im me.

Since the first emotion of my so
my principal duty has been but to read th
Holy Bible in which I found much relief
I formerly was mistaken thinking to und
stand this Holy Book very well, but I a
convinced to-day that I was extremely f
from comprehending even the alpha of i
letters; because I perceived in this Holy
Screpture but what is called science, l
gislation and (I am ashamed to tell) va

prejudices. More they bend on Holy Bible an impartial glance, more they regard there something superhuman. In proportion as man gives himself up to the lecture of it with purety of heart, he discovers in this Book something divine. At least, if we embrace it as a salvation's plank which must conduct us to the port of the felicity, there we clearly hear the voice of God who orders, exhorts, recompenses as well as becomes obdurate, threatens and punishes.

Am I to speak with respect to the profits I obtained from this immortal Book's lecture? I will tell you when coming back to the town.

Full of consolation, I went one day to the Armenian church of the village where I actually live, and was present to a religious ceremony. I do not know which feeling pushed me to take the Holy Book and to translate it in popular ~~tongue~~ language. It was but an insignificant service I rendired to the christian religion; but I was overjoyed when I heard telling that the countrymen were very content; because they understood very well what was read to them as an enigma.

I expect with anxiety for my letters

answer; because I hope to find there other subjects which are able to furnish me comfort.

I intend to passe yet a few days in the country.

Accept, ~~I~~ pray, the most profound respect of

Your very humble servant

Erzurum 6
R. Chambers
Erzurum
Rec'd Phila Sept 7 '83

Erzroom. Feby 12th 1884

My dear Dr Clark,

I have much pleasure in acknowledging yours of Oct. 17th. I have also to thank you & the Prudential Committee most sincerely, on behalf of my associates as well as myself, for the kind consideration with which you uniformly treat us. The "Week of Prayer" has come & gone, leaving us more hopeful & grateful than ever before. There were two & sometimes three meetings held each day, & three extra meetings during the following week. At each meeting the Church was filled, sometimes crowded. Two of the principal speakers at the meetings were new recruits from Gregorianism; one of them a very promising young man who was dismissed from his position as teacher in the Gregorian School on account of his pronounced evangelicalism, & is now studying with a view to a College Course at Harpoot; the other, a laborer, an earnest, spiritual man whose house on New Year's Eve (Old Style) was mobbed & his windows broken as a warning to those whose hearts may prompt them to leave all & follow Christ.

"The State of the Country is worse & worse. The oldest protestant in Erzroom, a skilled workman & contractor, the builder of our High School building, is begging his bread this Winter. One of the members of his household, ~~a~~ a young woman, just now in Miss Van Duzee's employ, when asked if she could light a fire answered, "O yes: I know how to do that. We used to have a fire in our house, but

we have none now. We have no wood". The richest man in the Protestant community excused the worn condition of his overcoat the other day by saying, "I can't afford a new one this year". Everyone has the same story, "We are growing poorer year by year". Our Evangelical work, however, is steadily & surely gaining ground. Our "Alliance" is doing exactly what we expected of it. Its organization has afforded relief to the missionaries in many respects, e.g. - (1) In the matter of fixing salaries & allowances. The Alliance has adopted the principle of making smaller allowances to young men pursuing their education &, as far as possible, paying better salaries to picked men in the field. It has already reduced expenses for education in Erzroom. (2) In dealing with the unreasonable requests of communities & the complaints & demands of disaffected & inefficient employees. This, to missionaries who are striving conscientiously to fulfil their duty & at the same time retain the confidence & goodwill of communities & employees, is a matter of prime importance. (3) In securing contributions from the people & in keeping the communities to their promises. Not only has the interest & the official action of the Alliance been secured in these matters, but individuals, proud that members of their own race have an official say in the management of affairs, have begun devising measures, in communities where they have influence, for the furtherance of the work. We are well satisfied so far & hope for great things

in the future. Our Alliance has an "ecclesiastical cast" for the following, among other reasons;– (1) Though the natives did speak of forming a Union which through its committee should deal with the missionaries, yet we, especially I myself, opposed it because (a) the native brethren have had absolutely no training either in ecclesiastical usages or in associated work. Moreover individuality is a very marked endowment of this people; and I feel certain that an attempt on their part to deliberate & work together, without previous training, would result disastrously. The first scene would be quarrelings & heartburnings; the second, the formation of another Bithynia Union Committee which would assume control; & the third would be an attempt of the weaker churches to draw off from the Union & resume direct relations with the missionaries, while between the committee & the missionaries would be opened up a field for disheartening misunderstandings & endless contests. (b) The association of the natives with missionaries on generous terms will give them a feeling of respect for their position & work & a sense of responsibility which has not yet been sufficiently developed. Such association is calculated to develop confidence on all sides. The missionaries will feel that they have the hearty cooperation of the natives; the natives will feel that they are taken into the missionaries' confidence; the weaker churches will receive assurance from the fact of the missionaries' presence. The Alliance also will take character from

the broad, disinterested views of the missionaries & that character once fairly established & the native churches well trained in associated methods of work (which we hope will be accomplished within the lifetime of those now in the field) the Board may with confidence commit the entire work to a Native Union. The history of the Bithynia & Harpoot Unions, I think, clearly demonstrate that this people must be trained for liberty & not have it thrust upon them. (2) The Churches must be associated together if the work is to gain respectability & stability in this land. Moreover, as the churches are aided by funds which contemplate aggressive work & as they are recognised by the government not as separate communities but as one community, there must be a responsible organization. For reasons given above & others which will suggest themselves this 'responsible organization' cannot be a Native Union (I am speaking of course only for the Erzroom Field). For what, to my mind, are equally cogent reasons it cannot be the station composed only of missionaries. The Alliance fulfils all the conditions for securing respectability, stability & vigor to the work; &, recognizing itself as a temporary institution, prepares the way for an efficient Native Union.

The Articles in the constitution of our Alliance referring to missionaries, are as follows:– "The members of this Alliance are the male & female missionaries of Erzroom Station, the settled pastors & one representative from each of the churches

within the bounds of the same Station, which have adopted the system taught in the "Arachnort" (The 'Arachnort' is a sort of Confession & Directory for Worship published by the Mission.)

And, "The Missionaries will be ready to listen to & carry out the instructions of the Alliance in reference to such work as the Alliance may commit to them". This latter article means that in the fixing of salaries, appointing or dismissing workers, ordaining pastors, licensing preachers, organizing congregations &c the Mission-aries shall act as members of the Alliance & not independently. The personal relations of missionaries, their church connection, their relations with the Mission, the Board & with other races in this Empire the Alliance has nothing whatever to do with.

Now I come to the question as to whether our Alliance is per-mitted by the late action of the Board at Detroit. I think it is. And we are very grateful that, although it is not exactly in accord with the Prudential Committee's circular, yet you have called our attention to such possible want of accord in a most kind & generous manner. On this subject I remark that our Station organization remains intact so far as all phases of the work are concerned except the items of Native Agency & Education. With reference to these two departments of our work for the Armenians of our field our Alliance was projected to supersede the Station. Now the Prudential Committee's Circular of Nov. 27. 1883 says, "The Conferences are not to supersede Stations"... "The action of Conferences may or may not be approved & adopted by the missionaries in their

in their official sessions." "It may not be out of place here to suggest the avoidance of methods . . . that may in any manner look toward the superseding of Stations." "The fact that any estimates are "to be reviewed by the missionaries in the Station . . ." These instructions are inferred from the resolutions of the Board - "It will be noticed by the terms of the resolution &c" See circular.

Now I remark 1 That the resolution referred to was adopted by the Board almost verbatim from the 'Report' of the Special Committee & must of course be interpreted by the tenor of that report. Please refer to the distinction affirmed to exist between the Station & the Mission on page XlVII of "Annual Report". I think that paragraph shows clearly that when the resolution says "reserving, however, to the Mission &c" it does not mean "reserving, however, to the Station & the mission." 2. The Special Committee urges the adoption of the resolution on the ground of certain advantages to be derived from such an arrangement - See page XlI of "Report" paragraphs marked (a), (b), (c) &c. Now it seems clear to me that in case stations ~~must~~ be kept intact for the purpose of revising all action of Conferences the advantages enumerated in these paragraphs would fail to result - (a) The work would not to any extent be relieved of its 'foreign aspect.' The natives will have no more voice & vote than they have always had if stations are yet to "review." Such cooperation as the circular contemplates has always existed in all the stations so far as I know. But the "Report" says that a modification of policy is required; that the work among the

Armenians has reached a stage intermediate between that "in which the natives share with the missionary both the labor & the responsibility" & that "in which the work is wholly turned over to the natives." "They need the training of actual experience". "It is time that in a position of co-ordinate responsibility they receive the discipline & stimulus &c" – Preliminary Observations page xl. To me these observations seem to make the resolution's meaning clear. (b) If it is understood that the decisions & actions of the Conference may be "reviewed" by the Station then there is no "relief to missionaries in the discharge of the more delicate & invidious duties of their office". Since the formation of our Alliance we have found relief which I am sure Dr Chapin & Prof. Mead, ~~would~~ after their experience in Constantinople, would heartily appreciate, from the fact that we have been able to say to dissatisfied parties, "the action of the Alliance is, for our Station, final". (c) If the natives feel that their action in association with the missionaries is to be 'reviewed' by the Station they will either entirely refuse or at best very reluctantly accord us the benefit of "their needed & helpful counsels". (d) The natives I am sure will not feel that they have "a fair opportunity to set forth & advocate measures which they deem essential to the prosperity of their churches & community" when they ~~know~~ find out that their actions & decisions can come before the Mission & Prudential Committee only after "reviewal" by the Station. (e) The 'reviewal' of Conference action by the Station instead of "tending to remove & prevent mutual distrust" will

prepare a field for its development. Again (this time I quote from the Circular) "The fact that any estimates which may be made or plans that may be adopted are to be reviewed by the missionaries in the station" instead of proving a "wholesome check &c" will, I feel certain, ~~destroy~~ abridge the usefulness of the Conference & render largely abortive the attempts made at such cost & with so much pains to place our work among the Armenians upon a more satisfactory footing.

Again, - the Report of Dr. Chapin & Prof. Mead has been published in the "Avedaper". The exclamation of our native brethren with reference to the suggestions &c of the Report has been "that is our Alliance in every respect." I also could only answer, "Yes, in every respect." Now if the interpretation which a common mind, reading with a fair amount of attention, would put upon the Report is not the correct one, then, I say, it was a grave mistake to have it published in Armenian, or, for that matter, in English either. The fact is that, as Dr. Chapin & Prof. Mead affirm, the agitation was not confined to Constantinople nor was it all inspired from that city, nor, again, was it altogether unreasonable. The Board at its Detroit meeting took a grand step in advance - a generous & safe step - & every one except the incorrigibles would have settled down ~~to~~ peaceably to earnest & hopeful work. But when those, hitherto fairly reasonable in their expressed wishes, see that the generous concession which the Board seemed to be making them is in-

terpreted by the Prudential Committee to be only the semblance of what they had hoped, ~~[struck]~~ they will be apt to make common cause with the incorrigibles & the future may see a more general & bitter agitation than the past has seen — i.e. if the Prudential Committee insist ~~upon~~ a literal carrying out of the instructions of the Circular.

It may be said however that the Report affirms (page xliv) that "the disbursement of missionary funds is no part of cooperation between missionaries & their converts." I answer that Dr Laurie, on behalf of the Committee, on page xlvii, heartily & unreservedly concedes the whole matter of Station cooperation; recommends that the distinction, noted by the Committee as existing between the Stations & the Missions, be "faithfully carried out in practice" as furnishing "a key to the solution of the perplexing problem before us"; and announces the Question of the demand for an equal voice & vote in the mission…". ~~act~~, as distinguished from the Station, as the point upon which the facts & arguments presented by the Committee are to be considered as bearing. Evidently the Committee does not regard the work of the station as "the disbursement of missionary funds". "The Station is the working agency, or hand, through which the Mission reaches the people". The work of the Station then is to adapt the general features of the working system to the exigencies of the particular field; to find teachers, preachers & other helpers; to stimulate the people to ~~undertake~~ work & contribute up to the measure of

their ability; to report to the Board through the mission upon the progress of the work & the needs of the field &c. If you concede that in these matters "Co-operation cannot be too thorough or too cordial .... Every voice & vote should pass for just what it is worth, & be measured by truth & right, & not by race distinctions," then you concede all. For then remains only the matter of asking the Board for an <u>itemized</u> sum of money to supplement the contributions of the people for the ~~accomplishment~~ carrying out of certain specified lines of work in the determination of which "every voice & vote" has passed for just what it is worth &c. To have a decisive voice in presenting the needs of a field & asking for funds to help supply those itemized needs is not "disbursement of missionary funds." If therefore you insist that the Station as heretofore constituted is to remain intact & to "review" the acts & decisions of a recognized body, covering precisely the same ground as the Station, & in which "every voice & vote is to pass for just what it is worth & not to be measured by race distinctions," you fall into the twofold inconsistency of (1) requiring that the acts of the <u>whole body</u> (in which there ~~is~~ exists no "race distinction" in the matter of "voice & vote") be reviewed by a <u>portion</u> of <u>the same body</u> & (2) of appearing to recognize an equal voice, vote & responsibility while actually refusing such. Again, the principle of our Alliance is recognized in the "Memorandum." See "Annual Report" of <u>1882</u> pp. ~~LXX~~ LXXI. ~~This document~~ "To this end it is desirable

that local home missionary societies be organized, as far as possible, in every station, either embracing all the churches within the station, or &c" "The missionaries should perhaps, be for the present, ex officio, members of all such missionary societies within the limits of their stations... Grants in aid may be made to these local societies &c" Now this is just what our Alliance is, - a Home Missionary Society embracing "all the churches within the station". In this Society the missionaries meet the "representatives of the local churches" & in conference with them "arrange plans & measures". True it is added that the representatives of the churches can have equal voice only on condition that the constituency they represent contributes one half the amount expended, but the principle is conceded that these local societies may receive grants in aid & expend such grants themselves. Besides the "Report of Special Committee" is nothing at all if not an advance upon the "Memorandum" in the matter of voice & vote ~~within the bounds of~~ in the stations to beneficiaries.

If it be said that the station being superseded, the Mission has no official representative in the field whom to hold responsible for the expenditure, according to the terms upon which it is appropriated, of any grant in aid for Native Agency & Education, I answer (1) It would, in my opinion, be the proper thing for the Mission to recognize officially as its "working hand" & responsible agent the Alliance of which all the missionaries of the station are members. But

if it is thought not well to do so, I remark (2) that the missionaries alone have voting power in meetings of the Mission; that all grants in aid are made upon their representations & the Mission can surely have no less confidence in the representations of individual missionaries who ~~they~~, with the endorsement of their associates, appear in Annual Meeting & on the two items of Native Agency & Education ~~represent~~ speak for & ask grants in aid on behalf of a Conference or an Alliance including both missionaries & natives, than it would have in the representations of the same individual missionaries speaking only on behalf of their associates.

Looked at in a purely business light the action of the Prudential Committee on this point is of course unassailable; but, looked at in the light of that spirit which seeks first of all spiritual results & which to that end is ready to sacrifice technicalities & to assume reasonable risks, the safe character of which in the case under consideration ~~depends upon~~ is assured by the character of the missionary body, I think that the interpretation which a plain man would put upon the "Report of the Special Committee" is preferable to that given in the Circular. Therefore I hope & entreat that the Prudential Committee will not insist upon literal compliance with the suggestions of the circular. My plea is that we in this Erzroom station be permitted to go on as we have so happily & with so much pro-

mise commenced, with a system of cooperation 'thorough', 'cordial' & 'constant', in which 'every voice & vote passes just for what it is worth' & is 'measured by truth & right & not by race distinctions'. Let the missionary's influence, in the station where he is in direct contact with a spiritual work, attach purely to his moral & spiritual work & owe nothing to any extraneous & artificial set of relations.

The progress of the work in this city is quite gratifying. The chapel is crowded every Sabbath. During the "Week of Prayer" we had an average attendance, twice each day, of over 200. Two of the principal exhorters in those meetings were converts of the past year. "The schools are more than holding their own. In 1878, so far as I can find out, the income from tuition fees was nothing; in 1879, it was $44; in 1880, ~~it was~~ $80; in 1881, ~~it was~~ $167; in 1882, ~~it was~~ $165. During that year the influence of the new Gregorian Arachnort, who succeeded the retiring Bishop & ~~who~~ was an enthusiast in educational matters, succeeded in withdrawing nearly all the Gregorian pupils from our Schools. In 1883 the tuition fees amounted to $208. There are also other signs that our schools are growing in popularity. But increased & better accommodations for our Girls High School are imperatively necessary."

The pastor of the Erzroom church Rev. Hagop Tashgian has requested permission from his people to spend two years in Scotland or America. His purpose is twofold, — to

spend some time in a Theological Seminary & to make an attempt to raise funds for a suitable Church building in this city.

Mr. Tashjian spent four years in Marsovan Theological Seminary at the expense of the Board. Since that time he has labored faithfully as preacher & pastor for thirteen (13) years. He is about 34 years old. We consider him one of the very best pastors in Turkey. We should be very sorry for him to be absent even for a short time; still as he has labored so faithfully & successfully for 13 years I don't think we should oppose his proposition too strongly. We could consent to his going only on the condition ~~of~~ of his still continuing his connection with this church & promising to return to the work here. I should like a word of advice from you on the matter.

The Winter so far has been comparatively mild. Our circle enjoys very good health indeed & join me in loyal love & very best wishes to yourself, Dr. Alden the Prudential Committee & all the friends of our work. We learned with feelings of keen sympathy of the death of Dr Means & we crave for his family, friends & co-workers the comforting presence of our Divine Saviour.

With much love & respect

I am.

Yours sincerely

R. Chambers.

P.S. Would it be permissible for you to suggest to me the names of a few wealthy friends of female education & spiritual advancement to whom I might present the position & needs of our Girls School?

R.C.

Erzroom, March. 19th 1884

My dear Dr. Clark,

When I wrote you under date Feby 12th about the constitution of our Alliance &c I perhaps failed to make clear all the considerations which led us to enter into "ecclesiastical relations" with the native churches. It is sometimes stated as a principle of the Board's policy that the native churches are entirely independent of even the slightest interference on the part of missionaries; that even on ordination occasions missionaries can ~~be present~~ participate only by courtesy of the ordaining council, as coorresponding or honorary members. Now this being accepted as the statement of a matter of fact it would seem that we Erzroom missionaries made a retrograde movement in the organization of our Alliance. But the following facts will show that ours was a forward & not a retrograde movement:- 1. Until 19th Oct. 1882 there was only one native pastor in the Erzroom field. Until April 1883 there was no semblance of an Association or Union within this field, nor were any of the Erzroom churches admitted into membership in any other Association or Union. 2. Until the latter date mentioned above the missionaries were the leaders in every movement. They organized ~~the~~ ~~of~~ congregations, presided at the receptions & suspensions of members, licensed the preachers (whenever a license was granted) & were recognized not only as the prime movers in ordinations but as being principally if not solely responsible for them. On the occasion of the ordination of Bod. Sarkias Avedisian of

Passen, I, knowing what views prevailed among the churches, brought up the matter for discussion before the ordaining council composed of three pastors (one being from Gephi, outside of Erzroom Station), & two lay representatives, a lady missionary & myself. The native membership of the council advanced the position that they had no responsibility but were simply assistants of the missionaries. The candidate for ordination was called in & declared himself as adhering to the same views; & it was only my threat to withdraw entirely that brought the native members to the point of acknowledging a joint responsibility. Sole responsibility they utterly rejected. I congratulated myself that the formal assumption of joint responsibility was a decided step in advance. Again, I feel very strongly that, so long as these churches need help & it is thought best to keep missionaries in the field, harmony, goodwill & progress will be better secured by the missionaries in the Station being formally as well as really co-councillors with the native churches in all matters bearing directly upon the Armenian work & involving joint expenditure of missionary & native funds.

A second matter to which I beg to call the earnest attention of the Prudential Committee is the anomalous position of American subjects in this land. The state of matters must be pretty fully before you, but I should like to add some facts bearing upon the matter. Lord Dufferin, some weeks ago, notified the Consul-General of Kurdistan, residing in this

city, that British consuls & vice-consuls were not permitted to act officially on behalf of American subjects except in a case of actual personal violence. As a consequence difficulties such as the following arise:- Mr. Cole visited Erzroom last Fall. When returning to Erzingan he applied as usual to Col. Everett to procure for him a burulti or travelling paper & zaptie (policeman). Col. Everett succeeded in obtaining the favor on that occasion but was notified by the Governor that hereafter the Govt. would not recognize the right of the British Consul to ask even travelling papers on behalf of an American subject. Col. Everett sought advice from Ld. Dufferin & was notified as above. You will say perhaps that Mr. Cole will just have to act for himself, but that is no easy matter; e.g. Dr. Raynolds, passing thro' Erzroom on his way to Van, in the absence of Col. Everett, found it necessary to ask a travelling paper. The dragoman of the British Consulate accompanied him, but the Govt. would not listen to his application. They said "how do we know that you are an American subject?" When he produced his passport they examined it & (if I remember correctly,) declared it an irregular & worthless paper & refused the request. Again, to travel without burulti & zaptie is not only to take ones life in ones own hand but it is also to bring upon ones head such reproaches as the Turkish Govt. & British Consul-general heaped upon unfortunate Mr. Knapp & Dr. Raynolds. The British Consul-General has repeatedly assured me that he can assume no responsibility in cases where we persist in travelling without at least one

Zaptie. Again property cannot be bought or ~~sold~~ sold by a foreigner without the intervention of the Consul. And we are just now having more trouble than you can imagine in reference to a piece of property purchased some years ago by Mr. Cole, but a title to which cannot be secured on account of the absence of an American Consul or Consular-agent. We have to invent some plan by which I as a British subject, for whom of course Col. Everett can act, may appear as the purchaser of the property. ~~It~~ In the late attempt of Harpoot authorities to close our schools there the British Consul-General was applied to but could not act. Fortunately the attempt was abandoned. It is of great importance that the American Govt ~~should~~ appoint Consuls in Turkey or obtain the consent of the British Govt. to have British consuls act for American subjects, & should notify the Turkish Govt. of its action.

The two items classified in our Estimates for 1884 as "Contingent" were (1) £t50 to aid in enlargement of Erzroom Chapel. The present chapel is quite inadequate. Not that it is <u>occasionally</u> crowded but <u>regularly</u>. Lately there has been quite a rush of Erzroomians to the Sabbath services. There is not sitting room for the present <u>regular</u> attendants & we often, as during the last few Sabbaths, have a regular jamb. Moreover the people are doing their <u>utmost</u> in the way of contributions. The returns for 1883 show that there are 39 male protestants over 21 years in Erzroom congregation. The Communicants number 17 males & 17 females. The contributions for 1883, including $176 of tuition

fees collected by the School Committee from Gregorian children attending our schools, amount to $494 or ~~over~~ nearly $15 per communicant. If we deduct the tuition fees we have left $318 or nearly $9½ per communicant, which, considering the utter poverty of the people is I think a magnificent showing. I earnestly hope the Board will be able to do something for the enlargement of the Chapel. To understand fully the significance of the figures above mentioned it should not be forgotten that a common laborer's wages (without board) ranges from 15 cts to 25; while a skilled workman earns from 45 to 60 cts per day & board himself. There are only four families in our Erzroom Congregation whose present circumstances seem to warrant us in saying that they are above the reach of want. Of these only two are entirely protestant. In the other two the husbands are protestant; the wives & relatives until this year were opponents, often showing great bitterness. The father of ~~the third of these four families~~ one of the first two above named is a peculiar man, hard to manage & one of the smallest givers in the church. The ~~fourth~~ other, not by any means a rich family, contributes annually over $30. (2) £t 30 for Colportage. It is but fair I think that such an allowance be made. The proportion of the sales of Mission Books to Scriptures during 1883 in Erzroom Station was as 2 to 1 very nearly, while the expenses are borne principally by the Bible Society. Judging from Colporteurs' returns for Jan. & Feb. of this year the proportion in our field promises to be 5 or even more

Mission Books to 1 Scripture. In the Harpoot field where nearly all the principal villages are occupied by pastors or helpers, the necessity for colporteurs is reduced to a minimum, but in the Van, Erzroom, Trebizond & such like fields where comparatively few & those not the principal villages are occupied, colporteurs are necessary. Moreover these colporteurs do much Bible-reading & preaching. They lay the foundations, upon which our regular helpers afterwards build. We have but 3 pastors & 4 preachers (apart from the winter school teachers) for a population of nearly 300,000. During 1883 our colporteurs distributed over 800 scriptures & about 1500 mission books, mostly among non-protestants in the Erzroom field. This is too large & important a work to be left to the few preachers & pastors now employed & too necessary an agency to be neglected by the Board.

The "Avedaper" is doing a good work in Erzroom city. I learn that of 52 copies (of weekly & monthly) which come to Erzroom 42 go to Gregorian subscribers.

We are all well & all join in very kindest regards.

Yours Sincerely

R. Chambers.

Erzroom, Mar. 11, 1884.
Rec'd Apr. 21.

Rhipsimé & her Namesake; or, Then & Now.

The traditions of a people are largely the retrospective dreams or should I say visions of that people. As the past recedes its characteristic features undivined or only partially acknowledged at the time, body forth &, clustering around some prominent person or event, become an idealistic picture & should be a formative element & an inspiration in the continued national life. Traditions of purity, nobleness & courage, whether in their origin native to the soil now cherishing them or discerned in & gathered from a neighboring waste, are surely not to be dismissed as idle exaggerations of what may have been attempted, but may be cherished as intimations of the presence of undeveloped ideas & powers whose fruitage the future will see. Alas for the nation whose traditions body forth only the sensual & physical! Not quite so sad the condition of that nation whose modicum of saving truth is found almost solely among its traditions. This may perhaps be saved but that is hopeless. One not unimportant means of salvation consists in recalling the nation to its "first love" – to the contemplation of the dreams & visions & partial realizations of its past. "Nation, know thyself; & knowing, be thyself!" is the Divine command the ability to pronounce which distinctly constitutes the reformer. Grafts do succeed upon a vigorous stock, but I well remember being shocked by the attempt of an attenuated plum stock to support an apple tree. I have never forgotten the ridiculousness of its appearance & the conviction which came over me that the apple-

growth was being strangled & that its red apples were protruding eyes. Western thought & life can stimulate & aid, but never to advantage replace the Eastern.

The devastation & oppressions of Turkish rule, the illiteracy of the people, the apathy of the religious heads & the locking away of her past in a dead language are elements of the situation in which Armenia finds herself largely cut adrift from what there is of stimulus & inspiration in her traditions & history. A judiciously edited popular edition of her ancient Christian classics would secure in Armenia a revival of true national feeling quite different from the ignorant & spurious "patriotism" which is largely the result of intrigues from Russia & of hatred of the Turk; which "patriotism", seeking nourishment at the breast of French infidelity & not sure whether it should call intriguing Russia or ~~F~~ unsteady England its father, seems likely to lead the life of a starveling.

Rhipsimé, whose charms of person were surpassed only by her indomitable courage & humble piety, was the child of Christian parents of the ~~beginning of the fourth~~ latter part of the 3rd century; & having been dedicated to God from her birth, grew up in purity & holiness of life in a convent at Rome — "a place set apart for the training of virgins given to God." This young girl of angelic beauty became the special favorite of the pious & worthy abbess Gayané. And being of similar spiritual mould matron & maiden found in each others companionship a solace & joy only surpassed by that which both experienced in

their uninterrupted communion with their "Love, their fair One" Jesus. "Because of the savor of His ointments His name was as ointment poured forth, therefore did these maidens love Him". "Satisfied with daily food, & clothed in modest apparel, they ceased not to praise & glorify God by their heavenly conduct, cheerful dispositions, & daily prayers morning & evening; thus turning the life of the body into a spiritual existence, & setting the example of a pure & godly life to all who saw them". Fed by the graces of the Spirit this community blossomed like a lily among thorns. About this time the emperor Diocletian causes portraits to be painted of all the "richest, handsomest & best grown maidens" in the kingdom that he may choose one to wife. Ravished with the majestic beauty of Rhipsimé "he sent her an invitation, with the good news that preparations were made for her espousals to him, the emperor. The rejoicings were to last over many days; the ambassadors were also despatched in haste to make the event known everywhere, that, according to royal custom, they should bring presents & offerings from every quarter, & celebrate the emperor's marriage with every possible mark of public rejoicings". Rhipsimé, joined to Christ "with all her heart & in the straitest love", remembered her vows of purity & put on mourning & wept. Then she prayed, "Lord of lords, God of gods, O Thou eternal God, who madest man out of the dust of the earth, & who hast been in all ages the helper of those that put their trust in Thee, help us now ... Grant that the oil of our lamps may not fail ... Let not the tearing wild beast destroy Thy holy flock; neither let the cruel wolf get the mastery over the lambs that are in Thy keeping ... An-

So while the emperor, not dreaming of disappointment, continues the festal preparations, Gayané, divinely directed, & taking with her Rhepsimé & others, with priests also who favored her project, escapes by ship to Alexandria. Visiting Jerusalem she prays over the Virgin's tomb "O Mother of our Lord, I commit this one to thee; keep as a sacred charge this maid, who is wedded to thine only Son, & signed with the life-giving sign of the cross." Thence they visit Edessa & thence, directed by the Virgin, they come to Etchmiadsen, the royal capital of the province of Ararat. One knew how to make glass beads, another could weave blankets & taking these things into the city (for they had built a convent near the wine-presses of the vineyards) they sold them & bought the necessaries of life & occupied themselves in prayer & praising God. Meantime Gregory, destined to become the Illuminator of Armenia, is supposed to be dead, having been cast into a loathsome pit of the same province many years before. Miraculously preserved, however, he is warned by God of the proximity & the danger of the pious nuns who have no suspicion of his existence; and, out of the depths, he ceases not to cry unto God for their preservation.

Now the king of that country was Tiridates, the Hercules of Armenian history. On one occasion seizing "two wild bulls, each with one hand & by one horn, he bruised & crushed them together." On another occasion he laid hold of a chariot going at full speed upon the race course & "at once stopped it & the four horses attached to it." "He was of good figure, tall & well-made, of a commanding appearance, with a loud voice, of a beautiful countenance; so that to

a flexible make of body he added lightness of heart, beauty of features, & was in all respects faultless & perfect." He had served Diocletian well in wars against Goths & Persians & was highly esteemed by the emperor who, learning that Rhipsimé had taken refuge in Armenia writes thus to Tiridates, "Diocletian the emperor, to our beloved brother & colleague Tiridates, greeting: I hereby make known to my brother & ally concerning certain wicked men, Christians ... they serve & honor One who was crucified & then died ... They have blunted our swords & death has no terror for them ... I chanced to see among them a handsome maid ... Her too have they dared to take from me ... Give diligence to find their whereabouts & to condemn to death her foster-mother ... but send her, the handsome damsel, back to me. But if thou delightest in her beauty, then keep her for thyself, for the like of her is not to be found in our land. May the gods grant thee health."

Thereupon Tiridates promised to reward with rank & honors the man who should discover the place of Rhipsimé's abode. She was soon found for it was "fit that the rich oil of her love for God, that fed in her the wick of faith, should, from a golden lamp set on a golden candlestick, shine all over the world". All men flocked around her, rich & poor, noble & peasant, to gaze upon her beauty. The king sent golden-decked canopies, with troops of attendants, beautiful & gorgeous dresses & other ornaments, that Rhipsimé, with due pomp & splendor, might be brought into his presence. But she, exhorted by Gayané & strengthened by the Spirit, puts on the breastplate of faith & "spreading her arms in the shape of a cross" prays, "Thou who didst keep thy maid-

servant Sarah from the shame & defilement of the heathen, let us not go from thy hand, O Lord... Weak & frail as we are we are yet Thy maidservants... Keep & defend us, O tender & pitiful Lord, from the hands of wicked & lawless men... for victory is Thine". Thus praying she is addressed by the King's messengers, "Hail thou, lovely maid, beautiful daughter! for thou art now reckoned to the race of the Arsacidae, & shalt become the best-beloved of our King! Glorious Queen of the houses of Aram! Great sovereign of the Eastern nations! Lo! we are come to lead thee away as the bride of our great & glorious King, like whom there is no one in all the world, under the whole heaven, so handsome & so strong.... Thou hast the wonderful beauty of the gods". Then is heard a violent thunder in heaven & a voice strengthening Rhipsimé, whose words of refusal of the King's offer were written down in Latin & carried to the dread monarch, by whose enraged order, she was soon brought ~~before~~ with cruel force. Then she who trusted the God of Jonah & Daniel & the three children found strength to battle in the King's chamber with her fierce captor. The King's servants without are singing songs of joy; there is merriment all over the palace; & Gregory in his loathsome pit is agonizing in prayer. "From the second hour of the day until the tenth" did this maid battle with him who among the Greeks had won renown; and left him on the ground exhausted & foiled of his purpose. Then Gayané is brought & is ordered, as the only means of saving herself & all her companions from cruel tortures & death, to exhort Rhipsimé

to yield to the King's desires. But the foster-mother encourages the maid, "My beautiful maid, my lovely daughter, let not thy stout heart give way... Remember that thou wast nourished with holiness & adorned with purity of life... Stand fast in thy purity & innocence that thou be worthy of the wreath that withers not, & of the marriage feast of Christ." Smitten on the mouth with a stone several of her teeth were broken & the Chronicler continues, "How wonderful that albeit the holy woman had lost so many teeth, she was nevertheless strengthened by Christ to say as distinctly as before, "Be strong & of good courage, & thou shalt soon see Christ."" Then the King recommences the struggle "from the tenth hour to the first watch of the night", but is overcome & left on the floor utterly beaten, with his crown off his head & his purple robes torn & in disorder. Then, favored by the darkness of the night, Rhipsimé escaped to her companions & thus exhorted them "Come & see me espoused to Christ; blow the trumpet & make ready, clothe yourselves in red blood, & bring me to the nuptial chamber, & with me be joined to our heavenly Bridegroom". Ere day she was seized, her tongue was cut ~~off~~ out, sharp flints were thrust into her bosom & with most cruel tortures she was martyred. Tiridates sorrowed at her death, "See" said he "the witchery of that Christian race: how many they ruin for ever, by drawing them away from the worship of the gods, cheating them out of the pleasures & honors of this earthly life.. But especially see their bewitchment of that wonderfully lovely Rhipsimé, the like of whom there was

not any where in the world among those born of women".

Then Rhipsime's companions came to the place of her martyr-dom to gather her remains together & were all seized & put to death.

Only one, being sick at home, was sought out by the executioners & lays down her life saying, "I thank Thee good Lord, that also of Thy bounty Thou hast not left me, because through illness I could not follow my companions & die with them".

Thirty-four in all suffered martyrdom that day with Rhipsime. "But who among human writers will be able to tell in detail, & sufficiently to praise all their glorious deeds, their reward for an unsullied life, the white lily of their maidenhood, their crown of martyrdom, the marriage feast in light...?"

St Rhipsime's day in the Armenian calender is June 16. On saints' days it is a custom in this country for friends to call on all of their ~~acquaintance~~ circle who bear the saint's name.

Three doors from where I write dwells one of St Rhipsime's numerous namesakes. She is about fifteen years of age & good looking. Neighbors speak well of her. She can read & write, having in that respect quite the advantage of the vast majority (perhaps ninety-eight in one hundred) of her sex in this land. The incident in her history which I ~~am about~~ relate to here in contrast with the story of St. Rhipsime, occurred just two years ago in a distant town which I happened to be visiting at the time.

It was a raw April morning that, with the western branch of the Euphrates as a travelling companion, I took up my journey

toward the ancient fortress of Ani, now called the city of Kemakh. For six days we kept on together over dilapidated plains & wild mountain passes. At one point a turbulent god-child of ~~the~~ my venerable companion, furiously disputing the road, forced me to make a detour of a whole day over trackless & treacherous ~~to~~ snowfields. I am sure the impudent fellow was greeted at his destination with a stately rebuke. ~~The~~ inconveniences of that detour were partly compensated for by the ~~hospit~~ entertainment of a hospitable Seek whose father, still living, had built a guest room for the entertainment of travel=lers. Such rooms, built as an act of piety, are frequently met with in this country. Poor people there find lodgment free of charge while the rich pay as their hearts dictate. Our host's father, whose flowing white beard was a favorite toy of the three year old grandchild that accompanied him, came into the room to see the stranger. The thorough understanding evidently existing between these two & the com=panionship on perfectly equal terms of the declining patriarch & the young heir formed a pathetic picture. Their enjoyment together of an orange, the first either had seen, was quite touching. Here I was asked whether the Sultan had yet issued an order for the new Czar's Coronation. For be it known that all of earth's sovereigns reign at the option of Allah's vicegerent! It was in this region also that I saw the new Spring grain from the Southern exposure of the bank of a stream goodnaturedly ral=lying the shrinking, scowling snow of the opposite bank. And I thought, "May can afford to be goodnatured with March for she feels her power, &

knows that though he scowls yet he is impotent". But the Spirit of progress is, in this land, a Prometheus bound, to whose eager exhortation addressed to the ~~land~~ earth – "Thou art a living spirit; speak as they", comes the suffering answer, –

"I dare not speak like life, lest heaven's fell king
Should hear, & link me to some wheel of pain
More torturing than the one whereon I roll".

At other times also our paths separated, my companion now entering a deep gorge no doubt leading to the bowels of the earth & to the rest of a journey done; now again scaling a mountain height & coalescing with the clouds. After such a bidding "good bye" I was always surprised & glad to greet the river at an unexpected turn or from some lofty peak, more mysterious than before & with an increased momentum of earnestness as though it would say "I have seen & understood but cannot share you my secret yet. Let us hasten on; our journey ends not yet. On, man, on! but with the strength of faith & not the feverishness of disgust & hopelessness!"

Thus we kept on past the seat of Anahid's (Diana's) ancient worship – the city of Erzinjan – where Tiridates, 1400 years ago, grateful for his elevation to the rank of king, came to offer oblations to the favoring goddess & having chosen the most beautiful bunches & chaplets of flowers, placed them on a tray of silver & gold & handing the tray to his friend & servant Gregory – afterwards "The Illuminator" – said

"Take this from my hand, & offer it as a gift to my goddess, the glory of our land; for I have found thee alone worthy to do it;" but was answered. "God forbid I should obey such an order as this. I came to wait on thee, & with devotedness to obey thy commands, but not to worship thy idols; for they are no gods, but the work of mens' hands;" an answer which led to the ten ~~fu= mentions~~ tortures of Gregory & ultimately to the conversion of the King & his people. Possessed of this story I felt on more equal ground with my mysterious companion; & ~~we~~ moved on to Kemakh where was nourished & brought up the sister of Teridates hiding from the cruel Persian King who had ordered the whole family to be slaughtered. I did not grant the petition of the vice-president of the provincial court to remove his superior & make him president; neither did I hesitate to "break the honor" of the Lieutenant-governor — the patron & protector of robber tribes, more powerful in his district than the Porte & often a rebel against its authority — who attempted to arrest me as a Russian spy, but was compelled through his fear of the "Ingleez" to apologize. In a village of this district I first met with Rhipsime's namesake. Her father had somewhere met with one of these villagers who was seeking a wife for his son. Returning home he forwarded his daughter according to agreement leaving the other to pay the freight, as was surely his right! Neither young people had been consulted. Why should they be? It was not a matter of *their* convenience. For some reason the marriage

ceremony is delayed a few months & in the meantime the prospective bridegroom, counselled by an elder brother, decides to rebel against the arrangement. Thereupon the good Christians of the district find matter for discussion. I wonder if Luther's theses caused half so much headshakings, wise remarks, anxious plannings & doleful prophecies & runnings to & fro of zealous guardians of the public welfare & of the traditions of the fathers as did this scandalous act of rebellion! Gregorian & Protestant sink their mutual differences & strive as brethren to avert the national blot! Telegrams are struck to religious superiors who soon appear upon the scene! As it happened I was present. The boy is counselled, coaxed, threatened. What a scandal to religion! What will the Turks not say! How will the Christian world regard us after this! Though still stubborn it is thought the boy can be persuaded, so all arrangements are made for the nuptials. Priest & preacher are present book in hand, the patient bride squatting on her mat the centre of a throng of spectators. Word is brought that the boy is incorrigible & a painful pause ensues! The ~~poor~~ unfortunate girl after such publicity can never again look her poor injured father & friends in the face! But we are bound to be equal to the occasion & an accommodating father is found who is willing to have her engaged to his boy who however is only twelve years old & the marriage must be delayed a year or so! It is suggested that as the father is not present it would be well to ask the girl's consent to this change in the programme. She answers, "Whatever

my father wishes. If you think he would consent I am ready". Is she a Jephtha's daughter then? Number two is hastily placed on the mat beside the bride elect who I am afraid has ceased or soon will cease to blush & the clerical mouth is just opening when lo, a movement! Something more is evidently about to happen; for the white haired, venerable father of the village, with the air of one who is about to show that he fully merits the confidence always placed in him by the community, is ushered into the room with the news that "Dada" (grandpa) has succeeded in overcoming Number One's obstinacy, thus reestablishing law & order & saving the reputation of the district! ~~Interloper &~~ Number two — the interloper — is is ordered aside. His mutterings are impudence! Number one is a hero now, is patted on the head & is told "that's right. You have made us all men again;" & the ceremony is proceeded with & the night is rent with shoutings! Rhipsimé has again overcome Tiridates!! ~~I suppose we feel the need of an exclamation point sufficiently expressive without being very profane. Indeed is profanity possible in such connection?~~

After all the lad refused to acknowledge his wife & fled to Constantinople; But the virtuous community had done its part faithfully! The girl was returned to her father who considers himself a cruelly injured man! And now I confess that I much feel the need of an exclamation point sufficiently expressive without being very profane. Indeed is profanity possible in such connection?" Ye adulterers! ye generation

of vipers how shall ye escape the damnation of Hell!"

Here the snow was all gone & the rains had commenced. The mountain streams with their earthy deposits have communicated to the river quite an unnatural, surcharged appearance. Moving on we meet a company of new recruits for the Turkish army. Some are barefooted, some wear one sandal; some have head covering, others none; as to body-covering this cold Spring day — for a storm, half snow half rain, is upon us & our overcoats & elastics are closely buttoned up — well poor things what need have they! They all wear cruel wooden handcuffs of primitive make & they are tied together with ropes — God is God & Mohammed is His prophet & we are.. What are we? ~~My~~ The road lies over a high spur of rock looking perpendicularly down upon the calm, deep river, which, surprised from this unexpected point of view, betrays what I had suspected from the first — the possession of the enchanter's art. How it woos weary mortals with the promise of escape & rest! In vain? Ah no! Two of the recruits ~~having slipped~~ come under the spell & having slipped their handcuffs, slip down into the welcoming bosom. One, followed by whizzing bullets, reaches the opposite shore & escapes, the other . . . rests for ever.

As sure as the river flows the secrets breathed into its bosom will one day be proclaimed.

I wonder if the days are near when a race of Gregorys & Rhipsimes will exhibit upon ~~its~~ Euphrates' banks the glorious noontide of unsullied piety & sterling character whose rays of promise its glad waves danced to 1400 years ago! God speed those days!

R. Cham…

Rev. Mary [illegible] by [illegible]

Erzroom, May 23rd 1884.

Rev. N. G. Clark, D.D.

Dear Dr Clark,

Yours of Apr. 21 & 24 & also of Apr. 22 to my brother are at hand. I am glad to see that the govt is in earnest about the case of Dr Raynolds & Mr. Knapp. As you say, vigorous action in this matter may to a large extent solve the problem of the protection of American subjects. Let the Turkish govt understand that the missionaries are not handed over to its fanatic & distorted sense of justice & all will be well so far as our persons are concerned. But what about our property? The transference of property, as I wrote before, requires consular action. Arbitrary & exhorbitant taxes are just now being demanded on our High School which is in Mr. Cole's name & on our residences which are held in Mr. Parmelee's name. Should not American subjects be in a position to have a protest in the name of the American govt lodged against such demands? Should not mission Books be recognized as the property of the missionary in charge & should he not have the means of officially enforcing his claim to them? They are examined & authorized at Constantinople & committed to his care. Cases continually arise in which the Turkish provincial governors seize & imprison our booksellers & refuse to recognize the books as belonging to any one except the person in whose hands they are found. Should not missionaries have the sanction of their govt in claiming such property & ~~selling~~ hawking it about as any merchant has the right to sell goods ~~to the~~ from villages to village? If it be understood that not only the persons of missionaries but also their property, whether personal or committed to them for use or sale, are under the protection of their govt we shall be saved infinite annoyance

& much expense. One of our colporteurs was imprisoned a short time ago. He is now on bail. His books are under examination. Many of them – Geographies, Readers which contain speaches of American patriots, Hymn books &c – will be destroyed or mutilated, as has been done before. The gov^t refuses to recognize any owner to the books except the man in whose hands they were found. All these books have been authorized by the Council of Public Instruction at Constantinople, but no Turkish official is bound by the plain sense of the laws of the land nor by the public & official acts of his superiors. If the missionary is not privileged to defend himself from corrupt or blundering officiousness by main force, then he must ~~have~~ use influence. "Influence" in this country means either the use of bribes or of well backed-up threats.

In a late dispatch Lord Dufferin shows a slight & favorable change of front on the matter of protection of American subjects. The best plan I think all agree to be that of an arrangement between Washington & London by which American subjects & property may be placed fully under British protection. If that cannot be, then, under an efficient Ambassador at Constantinople, let missionaries be appointed Consular agents. Any other arrangement – unless the American gov^t should see fit to send out efficient consuls, which I suppose is out of the question – might work more harm than good.

The objections to the appointment of missionaries as Consular agents are numerous & weighty & I should therefore urge an arrangement between the American & British gov^ts. If this cannot be I see no other way but the appointment of missionaries.

My associates are both absent so that we cannot say what might be the opinion of our Station as to one of our number going to Bitlis for a year. Personally I think your suggestion reasonable & feasible.

I shall communicate with Mr. Cole & my brother.

Miss Powers & I reached home on Thursday evening from a tour in the Kemakh region. We were accompanied on the tour by all our native pastors — three in number — & two delegates. We organized a congregation in the villages of Pakarich & Hayok & ordained a pastor over it. We found the work in a most promising state. The people promise £t 19 per annum toward the pastor's salary & ask £t 17 from the Board. They were at considerable expense to transfer the pastor elect from our School here, where he has been finishing a course in Theology, to the scene of his pastoral labors. He had previously been their preacher & teacher. Considerable enthusiasm prevailed & the outlook there is very hopeful indeed. This is the third ordination in our field since my arrival in Turkey & it has so turned out that at none of them could either of my associates be present. We had very bad weather & roads during the first part of the tour & Miss Powers, who was worn out by school duties & took the trip in the hope that a change would recruit her, suffered severely. She is now resting & recovering nicely.

On my return from that tour I learned with very great pleasure of my brother's marriage & departure from Constantinople. We are all greatly delighted with the marriage & Nettie will, I assure you, receive a hearty welcome in Erzroom. We are also heartily grateful to yourself & the Prudential Committee for your kind words & action in the matter.

Mr. Cole is not at Mardin. May God bless & guide all the

members of our Annual Meeting. I look forward with great hope to the future of our work in Turkey. My health is splendid. The fatigues of my late tour I bore with the most perfect ease. I have never been able to say as much before.

Our pastor (of Erzroom) is bound to spend a year or two in America. His people have consented to his going as their pastor. Seeing that he was resolved to go & could not except by harsh measures be stopped & perhaps not even then I advised that he go as their pastor & under vow to come back to them. They invite me to supply the pulpit in his absence. His idea is twofold
1. To spend two sessions in a Theological Seminary or College &
2. To raise money for a new Chapel. Perhaps ere an answer to this letter reach me he will be off.

With my best wishes
I am
Yours Sincerely
R. Chambers.

Recd June 16

Consults

Erzroom, Aug 29. 1884.

My dear Dr Clark,

Dr Bliss has, I believe, written you about the difficulties we are now encountering in the book work in this Vilayet. Col. Everett entered heartily into the defence of our rights in the matter but in vain. We are forbidden to hawk books of any kind — bibles or other books — from place to place. We can sell only in shops which must be opened in the capital ~~of~~ cities or towns of the various divisions of the Vilayet. As permission is refused a bookseller to ~~go~~ move from one of these capitals, even to another, & as scarcely any of these towns are suitable as centres from which to carry on the work, the prohibition virtually puts an end to the Bible work in our field except in the two cities of Erzroom & Erzinjan. Moreover American or foreign ownership of the books is repudiated. The Govt refuses to listen to any one or recognise any one except the culprit in whose hands the books may be seized; and books condemned by the Erzroom Govt, such as Geographies, Hymn Books & Second Readers, will, if sold, have to be re-collected by the seller.

I understand that Mr. Frelinghuysen has been unwittingly misled by a despatch from Mr. Heap in this matter. I wrote Mr. Heap requesting that he use his influence to secure that certified copies of the Firman granted to the Protestants by Sultan Abdul Medjid be sent to the Governors & subgovernors of the various political districts of Erzroom

Vilayet, with strict injunctions to such governors &c that the provisions of the Firman be carried out impartially.

Mr. Heap wrote me that he would make ~~a~~ application to the Porte & seems to have thought that that measure was sought for in order to relieve us from the difficulties encountered now in our bookwork. Such a measure however would not affect our bookwork in the least & would be no relief in that respect, though a great help in other respects.

[An intelligent & friendly Turk who occupies a responsible position in the Erzroom Govt. said the other day that the hostility in high quarters to our work was intense; that the blow aimed at our bookwork would be followed by an attempt to silence our preachers & made further remarks which show that Miss Powers' attempt to visit & converse with Turkish women was bitterly resented.]

I did not write to Mr. Heap about the bookwork because I ~~understood~~ supposed that he would be consulted by Dr. Bliss & I understood that he found difficulty about taking up cases of individual or local interests which might be suffering from govt. oppression, or attacking specific evils. Mr. Knapp writes me that though he has a firman from the Porte authorizing the erection of a chapel at Bitlis, yet the authorities of Bitlis oppose it & he anticipates great trouble, perhaps a refusal to allow him masons for the work & an attack if he commences work. ["Thine, O God, is the Kingdom & power & glory!" Man's puny wrath will yet praise our God.]

Yours sincerely
R. Chambers.

Rec'd Feb. 7 [illegible]

Erzroom, Aug. 29th 1884.

My dear Dr. Clark,

Yours of to my brother reached Erzroom yesterday a few hours before the arrival of himself & wife. We are delighted to see Nellie looking so well & happy. She will be a great addition to our circle. The P.S. to your note reveals the fact that no explanation accompanied the request for an appropriation to complete our new building. The facts are as follows:— The Lt 450 asked for by me at the Cons'ple meeting was to complete a single missionary residence. I was then quite of opinion that that would be sufficient & ~~all~~ our plans & specifications upon which the grant was asked looked to the building of a single residence.

I had no sooner reached Erzroom from Cons'ple than I found that my brother was likely to marry soon & also that Mr. Cole, had abandoned the thought of sending or taking his family to America (as you will remember was talked of in a ~~meeting~~ conference of the members from our mission with yourself & Dr Alden & Mr. Leavey). Moreover as neither that conference nor the E.T.M, nor yet the experience of Mr. Cole at Erzingan seemed to favor a permanent residence of one missionary family at that city it became apparent, much to our anxiety, that provision must be made for the three families in Erzroom. After much anxious thought & planning we concluded that the building then in process must be made to accommodate two families as any other plan would involve much greater expense. A suitable house for anything like a permanent residence could not be rented & a new separate house would

cost not less than £t1000. We therefore instituted such changes & planned such additions as to make the house a satisfactory double house. My brother is to occupy one part & Mr. Cole the other. My brother's part will be ready for occupation in about a weeks time. He is tenting near the city until that time. Mr. Cole's part is not quite finished yet. He has been a wanderer now for years & we are anxious to see his family in a _home_ soon. We are counting confidently upon the kindness & generosity of the Prudential Committee in this matter. The house is very substantial, attractive in appearance & as well planned inside as the site & necessities of the ~~heavy~~ flat roof would allow. It has proved considerably cheaper, for the same amount of wall &c, than the new school building. In everything connected with it I have been assisted & relieved more than I can relate to you, by the Askabed of Erzroom Protestant Community, Ohannes Aghajanian, to whose services I must refer again.

Was not the Annual Meeting Vote accompanied by a request for a telegram in answer to the application? A telegram "yes" would gladden our hearts & humble us too as an additional instance of the Prudential Committee's kind consideration for the welfare of its missionaries whose sense of unworthiness increases as their demands upon your care increase.

I have much of which to write & now that my brother has returned I hope to be able to fulfil my duty in that regard.

With very best wishes
I am
Yours sincerely, R. Chambers.

Rec'd Sept. 23

[illegible]

Erzroom, Aug. 6th 1884

Dr. Clark; Sept. 3. '84
Mr. Hutchins.

My dear Mr. Ward,

I am anxious to get a cheap sleigh for the double purpose of airing my family & for touring in the winter time.

Can you procure for me such an article, no matter though second hand, strong yet light & sightly? I should like it to have a comfortable low seat behind capable of seating two persons, the front seat may be narrower & higher — a one horse sleigh painted black. I should not like it to go over $25 in price — less if possible & I should like to have it here by the middle or end of November.

By the way our Estimate for free pupils for 1885 in the Girls School was by an unfortunate mistake reduced in Annual Meeting. Miss Powers is working hard for the advancement of girls & women in our field

and at our Alliance meeting last Spring introduced the topic ~~by~~ with an able paper, the result of which was that the Alliance at once reduced the estimate for free boys & increased that for free girls leaving the lump sum the same as for the present year, but making the amount asked for the ~~boys~~ girls equal to that asked for boys. As none of us could go out to Annual Meeting the Estimates were forwarded to Mr. Cole at Harpoot, who noticing that the amount for free girls was increased but not noticing that that for free boys had been reduced thought it a slip of the pen on my part & changed the figures for girls back to the old sum, not however restoring the old figure for free boys.

I suppose the matter can't now be rectified. However I am sorry for Miss Powers' disappointment & for the reduction necessary in the number of free girls to be received for 1885. Perhaps you will kindly give this matter thought & it may be you may be able to help us out.

With best wishes

Yours sincerely R. Chambers.

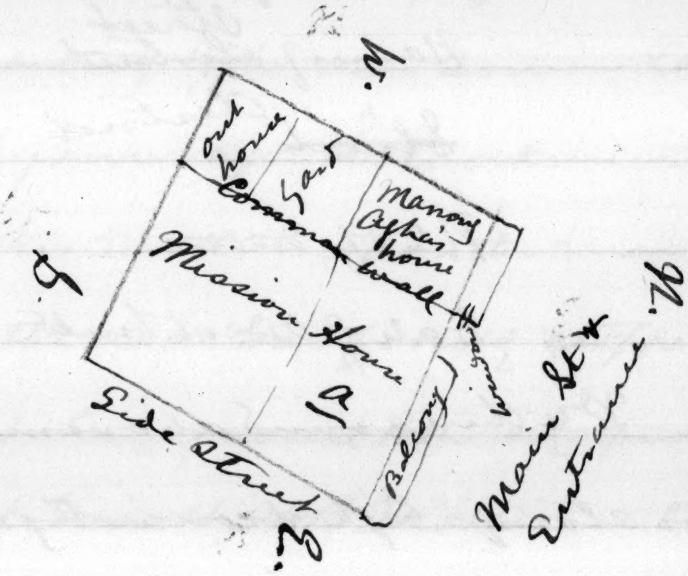
Erzroom. Sept 18. 1884.

S. H. Heap Esq., U.S. Consul General & Chargé d'Affaires Constantinople.

Sir, I crave your kind & earnest attention to the following statement:—

One arshun is 27 inches.

In the year 1873 the then existing Mission House was enlarged by the addition of the front part marked a in the diagram. In 1874 Manoug Agha built his house. ~~which was~~



When it was noticed that without asking permission he was building upon the Mission house wall the missionary then in charge, Mr. Cole, ordered him to desist but was afterwards persuaded, as a neighbourly act, not to force Manoug Agha to build a separate wall for himself.

Manoug Agha projected the front of the upper storey of his house over the Main Street & opened the window which is marked in the diagram. To this window Mr. Cole strenuously objected saying that in the future the Mission house if destroyed & rebuilt would be built with its upper storey jutting out similar to that of Manoug Agha's house, & that would require the closing of the disputed window. To this objection on Mr. Cole's part Manoug Agha recognized Mr. Cole's right & promised to close his window whenever requested to do so. His contractor also who acted as go-between in the negotiations promised to Mr. Cole on Manoug Agha's part, a document securing Mr. Cole's right in the matter. Mr. Cole then withdrew his opposition but the promised document was never executed. In the month of Nov. 1881 the entire Mission

premises were destroyed by fire. On the 15th May 1883 I procured from the Beledie Court the following permission to rebuild. "Owner of property. American Mr. Parmelee.

Name of ~~district~~ Street. Emeen Kouvbi.

~~Street~~ " District. Mahale

No. of door . 105

Date of Order to build May 3rd (O.S.) 1883.

"On the ground above mentioned it is ordered to build a house two storeys high & consisting of twelve rooms & a hall with a garden in the rear. The North & East walls are to be built in their former positions. The East wall on the side street must be built five arshuns high from the ground in order that upon that the second storey may jut out over the street one arshun. The North wall also being built five arshuns high from the ground may then jut out one arshun & eighteen inches. The required fees having been paid the order to build is given."

On examination the common wall was found seriously injured by the fire & we felt obliged to insist upon our right to take it down & build it anew. To avoid ill feeling & prevent disputes we had frequent conferences with Mamony Agha & I gave him a paper acknowledging the wall to be common property & agreeing to consult his convenience as far as possible in the taking down & rebuilding & also making myself responsible for any damage resulting directly from my act in the taking down & renewing. This paper I gave on the distinct understanding that he would offer

no objection to & place no obstacle in the way of the work. About July 13th 1883 we commenced work upon the wall but greatly to our surprise & consternation the inmates of Manoug Agha's house protested with stones & curses. Manoug Agha & his son-in-law, Krikor, being called from the market joined agst the workmen, the son-in-law threatening to use his revolver upon the man who should remove a stone. Thus the work was forcibly stopped. Two or three days after that event, I, having come to the city from our summer resort, applied to Col. Everett, H.B.M's Consul-General, for advice. He called Manoug Agha who denied having received the paper above-mentioned, but agreed for the Consul's hatess & mine to offer no further objection. Notwithstanding this promise the workmen were frequently interfered with, cursed & stoned & it became a matter of considerable difficulty for me to persuade them to work patiently on. When rebuilding the wall, we, having the necessary permission from Govt., were proceeding in good faith to project a balcony over the main street. This necessitated our placing in the wall a beam which shd project the required distance & partially close the window already referred to. Again Manoug Agha forcibly & illegally stopped the work & our men were kept many days idle. Thus much damage & loss was caused to us. To avoid a case at law, persuasion having failed, I yielded the point & withdrew the balcony two arshuns distance from the window. Still our workmen were so annoyed & interfered with that they found it impossible to complete the wall within the time agreed upon. They

also declared that should any flaw be found in the wall the fault was Manoug Agha's. Tho' Manoug Agha in Col. Everett's presence repudiated the contract referred to yet I determined & faithfully endeavored to carry out its provisions to the letter when not forcibly prevented by Manoug Agha's unreasonable action. I therefore completed the wall & restored the plastering which had been destroyed. When the replastering was completed the scantling, planks & other lumber used by our workmen as scaffolding in Manoug Agha's house were seized & hidden by him or members of his family. When charged with this act by Col. Everett's dragoman they asserted that these boards were kept to pay for painting. There was a small item of painting yet to be finished & which I was about to have done but, long troubled by Manoug Agha's course & the quarrels between him & our workmen & considering that this last act of theft absolved me from any further duty in the matter, I ordered our workmen not to enter Manoug Agha's house or have any relations whatever with any of the family.

Col. Everett's dragoman secured the return of a portion of the stolen lumber. ~~but~~ The remainder which was never returned was more than of sufficient value to complete the piece of painting wh. it was my duty to attend to. About Sept. 9. I was surprised to hear thro' Col. Everett that Manoug Agha had laid complaint agst me & sometime thereafter I received a summons to attend court ~~Beth~~ on the

On the day appointed I, in company with Col. Everett's

secretary, Mr. Devey, & a translator appeared in Court. Manouy Agha failing to appear, the case was postponed for a week. Again at the appointed time I again appeared when the following Complaint lodged by Manouy Agha, was read to me & I was asked to answer it:– "Mr. Chambers having built his house very high, the Common wall between his house & mine is not able to bear the weight. It has cracked & is about tumbling down & my family is in danger. God grant that my family may not be killed! I have spoken to Mr. Chambers & urged him to avert the danger but he does not listen to me. I am therefore compelled to ask your assistance. I entreat you to compel Mr. Chambers to fulfil the contract which he gave me". (N.B. The originals of all the papers in the case are lodged in the Appeal Court & I cannot get them until the claim is issued. I therefore quote some of them from memory.) To this I answered:– '1. Manouy Agha never on any occasion or in any manner directly or indirectly mentioned the matter to me & therefore his assertion on that point is a pure fabrication. 2 I have fulfilled my contract in every particular where not prevented from doing so by the act of Manouy Agha. 3. Not only is there no crack & no weakness in the wall but also it is a much more substantial wall than the one it replaces.

(It may be remarked that all my statements were not recorded). I also stated that any weakness in the wall would put my family in as great danger as his. Thereupon it was decided that the wall be examined by a Commission of the Court assisted by builders, At the At the examination wh. took place,

to the best of my recollection, on Monday Nov. 26, Col. Everett's secretary Mr. Derry & a builder Michael, chosen by Col. Everett, were present in addition to the examiners appointed by the court. No crack or danger in the wall was discovered & we separated after the examination with the confident feeling that the report could be only in our favor. The builder Michael reported to Col. Everett that the wall was perfect. I may add that Col. Everett's draftsman & a skilled workman had previously examined the wall for Col. Everett's satisfaction & had reported, "No crack & no danger." On or about Dec. 4th we again attended the Bidayet Court to receive the decision. Manouq Agha did not appear on time & his case went by default. I afterward learned that the report of the examining commission was adverse to me & substantiated Manouq Agha's complaint. Let me here add that the Engineer Andris Effendi, appointed by the Court as an examiner on that occasion, afterward repeated to me & others that his report was in my favor but he was compelled by his companions to change it. On Jan 28. (O.S.) 1884 Manouq Agha reopened the case on the following petition:— "From the weight of Mr. Chambers' building the wall has become cracked & my house on that account is ruined. That this danger might be averted & that Mr. Chambers might fulfil the conditions of his agreement with me, I petitioned your Court. After trial of the case, on Nov. 22 (O.S.) on account of my being five minutes late the Court decided that my case had failed. I received that judgment but the claim mentioned I will press, allowing no time to pass. Therefore

I beg you to summon Mr. Chambers & try the case again." (Sgd Manoug Agha.
As my time was too much occupied with the duties of my position to allow of my attending Court so often I had Hagop Effendi Hamamjian, a lawyer of Erzroom, appointed as Vakeel. Hagop Effendi urged various objections to Manoug Agha's petition; among them, that Mr. Chambers is not the owner of the property, was merely an agent of others in building. Manoug Agha must therefore open a case with the owner & after establishing his point, that the wall is dangerous, then he can claim damages from Mr. Chambers on the contract signed by him. This objection was overruled & judgment given against me on the strength of the report of the examiners of the wall during the previous trial of the case. From this judgment I appealed & demanded a reexamination of the wall, which was granted. The report of this second examination is as follows, made Aug 19th 1884:— "A lawsuit concerning a wall having arisen between Manoug Agha living in Erzroom, on Emeen Kouchi Street, a subject of the Ottoman Govt., & Mr. Chambers a British Subject, proceedings were taken in the Court of Appeal, when a decision was given ordering that the crack in the wall be examined. We were appointed to examine; & going with Manoug Agha & Mr. Chambers & their vakeels to the house of Manoug Agha we removed the plaster of the wall under controversy, according to the decision. We examined both sides of the Common Wall & also some of the walls belonging to Manoug Agha's house. On examination we found that the cracks abovementioned were air-cracks & not from the weight of the wall above. And tho' one corner

of the wall on Mr. Chambers' side has settled a little it is evident that there is no danger from that. The cracks of the brick wall between two of Manouy Agha's rooms are caused by Manouy Agha's own beams resting on that wall. The upper stairway of Mr. Chambers (leading to the roof) closing one side of Manouy Agha's kitchen chimney prevents free draught, which damage to Manouy Agha may be removed by an expenditure of 300 piastres.

We make this report to the Court of Appeal testifying that there is no harm to any part of Manouy Agha's house except the slight points mentioned." Signed by A member of the Appeal Court, an Engineer, the builders Ousta bashi (president) & a builder.

With reference to the chimney mentioned in this report I may say that Manouy Agha never complained of it but when it was mentioned I expressed my perfect willingness to pay the 300 piastres & to make good any other deficiency that might be pointed out & for which according to agreement I might be held liable. It will be noticed that up to this point the question of my right to build the common wall higher than ~~Manouy~~ Manouy Agha's house has not entered into the case & the fact that the Mission House is higher than that of Manouy Agha is not mentioned in any report or decision as in any way influencing such report or decision. Manouy Agha finding himself beaten resorted to measures of which I have no further knowledge than that the fruit of them is a decision, 1. reaffirming the report of the examiners quoted in full above; 2. Asserting that Mr. Chambers had no right to build the common wall higher than Manouy Agha's house without Manouy Agha's permission & ordering that the wall be taken down to the level of Manouy Agha's house, & 3. Ordering

that all the costs of the trial both in the lower Court & in the Appeal Court be paid by Mr. Chambers.

To this decision it may be objected '. The report of the examiners quoted above shows that Manong Apha's complaint was foundationless & the damages he demanded because of a cracked & dangerous wall were therefore disallowed. Why then are the expenses of the trial demanded from me?

2. The question of the extra height of the Common Wall is entirely foreign to the case, entered into no examination, report or decision until the last moment when a decision was rendered without examination. No evidence was taken on the point as to whether the wall really was higher than Manong Apha's house; no question with reference to the point was asked; no opportunity was given for my vakil or myself to say whether I had Manong Apha's consent before building the wall. Surely it is impossible for such a decision to be executed. With reference to the extra height of the wall let me say:— 'The Govt sent an engineer to measure the ground & report. On that report an order to build was issued. It was ordered that I build a two-storey house, the first storey of which was to be not less than five Arshuns high (The regulation demanding that the first storey be that height is recent. Manong Apha's house was built under the old system & his first storey is not more than seven feet in height) This order made it absolutely necessary for me to run up the Common wall to a height not required by Manong Apha's house. Had I not done so the second storey rooms of the Mission House would have been barely 6 ft in height. 2. When Manong Apha built his house in 1874 he ran the common wall to a height of two or three feet above the Mission House

without asking permission so to do, nor was permission ever given, but proceedings were never taken against him, & so far as I can learn, his course in reference to the extra height of our wall is an unheard of thing in the city. 3. The paper I gave was given solely for the purpose of securing in a pleasant manner Manoug Agha's consent to our taking down the common wall & rebuilding it as required by the necessities of the new house. I distinctly understood him to so agree & on no other condition should I have given such a paper. 4. Whilst we were rebuilding the wall Manoug Agha was very careful to protest against everything which he thought we had no right to do, but he never offered any objection on the point of the extra height. The form of his petition also & the arguments by which he supported it go to show that he could not object to the extra height but only to the condition of the wall. 5. The Court took it for granted that the extra height was added without Manoug Agha's consent & introduced this irrelevant point in order that, for reasons best known to its members, it might give a decision adverse to me.

I crave your kind indulgence for the length of my story. I have desired to place before you a full view of the case. My personal interests will of course be defended by the British Consul as I am a British Subject. I was simply an agent in the building of the house. I have no ownership in it nor do I occupy any part of it & the keys passed from my hands weeks before any objection was offered to the height of the wall. The ilam, ordering the wall to be taken down, will be issued next week, I am told. This decree, if executed, will

leave an opening into the north west rooms of 50 inches breadth & nearly the whole length of the house. It will also deprive the roof of support as the beams rest on that wall. The object of Manooy Agha & of the Court is of course to extort money from the American Board. Manooy Agha has boasted that he would take £t 500. The idea prevails that the Board is rich & that to spoil it is a venial offense. The Govt also seems to gloat over the idea that American subjects & property & work cannot be protected in this country.

Will you be so very kind as to advise me by return mail if possible. Can an order be secured from the Porte protecting the wall from demolition & the house from ruin? I feel sure that such an order direct from the Porte is our only hope. Or, should I appeal the case to Constantinople? The same influences which prevailed agst justice here may be brought into play there also. Meantime, until I receive orders, I will forcibly resist any attempt on the part of the Executive to carry out the decree of the Court.

With much respect
I am
Your obedient servant.
R. Chambers.

P.S. I may be in error in the matter of some of the dates. I will forward you a translation of the elam as soon as possible & the important dates will of course appear in that.
R.C.

Rev. R. Chambers, to G. H. Heap, Esq. 5

Erzroom, Sept. 18, 1884

Rec'd Oct. 18

26

Erzroom, Sept. 25th 1884.

Dear Dr. Clark,

I am indeed sorry to notice from yours of Aug. 15th that you have the impression that I have failed to regard & act upon your previous suggestions with reference to Cooperation in our field. Possibly you may have received this ~~sugg~~ impression from a remark made by Mr. Cole in one of his letters to you & something to the effect that he was chagrined to find that a certain resolution more clearly defining the relations of the Alliance to the Station had not been adopted by the Alliance at its Annual Meeting in the Spring. He had failed to observe that the resolution was proposed by me on account of suggestions received from him. I reported it to him for his endorsement but in his press of business, getting Freddie off to America &c, he neglected to give me any further word with reference to it & as I wished that such a resolution should first be endorsed by the missionaries & afterwards submitted to the Alliance I did not submit it. Meantime the substance of the resolution was communicated by me to the Alliance & its Executive Committee & has been acted upon all through to the letter. That resolution was sufficient to satisfy the Mission that our Alliance does not "pass over authority which properly belongs to members of the Station, to the native members of the new body."

I expect to start next week for Bitlis & have so written Mr. Knapp. I go alone & will board with the Miss Elys, as it would be a very difficult matter & an unnecessary expense & risk for me to take my family along. It was an oversight, for which I am sorry,

that I did not inform you earlier of my intention to go to Bitlis to relieve Mr. Knapp in deference to your wish. I wrote Mr. Knapp about two months or more ago informing him that in case Mr. Cole or my brother could not go to relieve him, he might depend upon me. Mrs Cole & my brother's wife are so situated that it would be to run a serious risk for either to take such a journey, nor could either husband be absent from his family all winter.

I enclose you a copy of a statement in reference to a case in connection with our new house which has been before the Turkish courts about a year. I prepared the statement yesterday with a view to placing it before Mr. Heap. Last night I received the following from Col. Everett, "Dear Mr. Chambers, I have just received your note of yesterday's date & am glad to know that you have given up the idea of compromising. Your arguments are very just & I can add another which I will mention to you when I see you. In the mean time you have nothing further to do but to remain peacefully in possession. You & Manouk Agha have had your turn. I hope shortly to have my innings.

With kind regards to you all. Believe me, Yours most sincerely
(Sgd) Wm Everett."

In another note he says that he will not allow the wall to be touched until ordered to do so from Constantinople.

I may therefore defer sending the statement to Mr. Heap until I have conferred further with Col. Everett.

During the past year & half, nearly all the time without an American associate with whom to advise I have had no lack of perplexing questions on hand, the two least wearing of which have been the book trouble & this house case. You will therefore, I am sure, be indulgent towards me that I have not written more frequently.

With best wishes Yours sincerely

Rec'd Oct. 18

Erzroom, Mch. 27th 1885.

My dear Dr Clark,

Miss Powers & I returned on Tuesday last from a tour on the Passen. We had started for Khanoos but were caught in such a storm on the mountains that we were compelled to abandon our attempt to go on & so we turned aside to Passen. There we had a splendid time. We received seven new members on profession in the village of Todoveran, just doubling the membership there. I saw more life there than ever before, but less ~~ability~~ instead of greater ability to give. One brother gathered in all his grain at harvest time & found that he couldn't live through the winter on it & so had to borrow. Another has now actually no food in his house for his family & has to borrow & beg. Another is in about the same plight. They all say "if we can possibly borrow we will pay our subscriptions to the pastor's salary, but who can lend to us?" I told them "the Board instead of increasing its grant to you will decrease it in case you fall into arrears", & a lump rose in my throat while I said that.

Who ~~can~~ ask more money in present circumstances from these people? And yet news reaches us today that the Prud. Com. assign $29000 to E. T. M. for 1886 instead of $35000 as last year. My brother & the Erzroom native pastor start on Monday for Pakarich where a bitter persecution rages against our cause ~~there~~. We have already written of the imprison=

ment & subsequent release of a protestant in that village. He has been seized again & is now in prison. The pastor has also been taken before the gov^t for examination. The work of a ~~female~~ teacher sent last fall to that village by Miss Powers has been singled out for bitter treatment by the Gregorians & examination by the gov^t. A woman going to chapel was beaten in the street until the blood flowed, & death was threatened in case she should persist in attending protestant service.

Poor crops, the removal of some from the village & the expense (about $130) to which the community was put to defend their imprisoned brother has reduced the paying power of that congregation & they almost piteously appeal for a little more encouragement.

Sad news by special messenger from Tiflis this week. The Russian gov^t ~~after~~ has closed the Armenian schools. One school for girls was not closed according to order & was fired upon by the soldiers. It is rumored that girls & women were wounded. Such action of Russia will undoubtedly encourage Turkey to like reprisals. I imagine there are anxious times ahead of us but "He who is with us is stronger than they who be against us." Please excuse haste with which this letter is written.

With very best wishes

I am Yours sincerely

R. Chambers.

P.S. Your kind & most appropriate letter to Ohannes Aghajanian who helped us in building was received last week. Many thanks. R.C.

Erzroom, Mar. 11, 18[illegible]

Rec'd Apr. 20.

Erzroom March 27th 1885

Dear Dr Clark

Are you surprised at getting a letter from me? Please excuse me encroaching upon your time and patience but I feel it my duty to say a few words to you on behalf of our mutual dear friend Miss Hattie G. Powers. She feels that you think that by some way she was the cause of Miss Van Duzee leaving Erzroom. Miss V. Duzee expressed an earnest desire to be with her sister before Miss Powers came here & her only hope of being with her was to go to Persia as Miss Van Duzee had asked her sister to work with her here which she refused to do. Especially since her father's death did Miss Van Duzee desire to be with either her Mother or her sister & when this opening came she at once accepted it altho she felt very much at leaving Erzroom where she had been so many years & the people had grown familiar to her & she to them. We were all sorry

sorry to part with Miss Van Duzee as we had all learned to love & respect her for her earnest spirit.

As for "peculiarities" amongst us, dear Sir, you must bear with us for being on Missionary ground does not purify us to ~~that extent~~ but rather draws them out for there is not as much to divert the mind & one is apt to brood over trifles that at home would be considered beneath ones notice.

Still we try to keep our feelings in abeyance & try to act as the "Happy Family".

Thanking you for your patient forbearance & with kind regards to Mrs Clark & yourself ~~of~~ whose kindness & hospitality we remember with pleasure & gratitude

I remain

Yours sincerely

Bessie Chambers.

Erzroom Mar. 27, 1888.
Rec'd Apr. 20.

Erzroom, May 8th 1885.

My dear Dr Clark,

I enclose you a letter just received from Dr Bitting also my answer to him. Being pressed for time I wrote somewhat hastily. If you think it judicious please forward the letter.

Melconian has gone to Diarbekir. I have not spoken of the Khanoos movement in my letter to Dr Bitting because Melconian was not responsible for it & it has quite died out. Casabian is anxious to return to us as teacher on condition that we allow him freedom to promulgate his views as to baptism. He would however separate himself from Melconian's movement & unite again with the Church here. The brethren however have but little confidence in him.

Would you be kind enough to mention to Mr. Ward that the time for my annual payment on my Life Insurance Policy is near at hand. I hope it will not by any chance remain unpaid.

We are all well. Col. Everett is somewhat better, but we are not yet sure that his leg will be saved.

We are looking forward with much pleasure to the approaching time set for our Annual Meeting.

With best wishes

Yours sincerely

R. Chambers.

Erzroom, May 8. 1885,
Rec'd June 7.

Mr. Ward

Lits. policy

Erzroom, June 6th 1885

My dear Dr Clark,

The Cooperative Alliance of Erzroom Station commenced its sessions in the Erzroom Chapel June 1st. There were present as voting members three missionaries, Rev. W. N. Chambers, Miss Powers & myself; four pastors, Rev. H. Tashjian, Erzroom, Rev Boghos Karabadian, Khanoos, Rev. Sukias Avedisian, Passen, & Rev. Ohannes Haratunian of Pakarich & Kazark; two representatives of Churches, Mr. Bedros of Khanoos & M. H. Ballasian of Erzroom. Honorary members present were Mr. Sirapos Ohannessian, preacher at Erzingan, Mr. M. Baronian of the same place & Mr. H. Malorian evangelist of the districts of Alashgird Kara Kalissa & Bayazid. H. Aghajanian & Hadji Hohannes were also present a part of the time.

After devotional exercises of nearly an hour's duration the officers for the ensuing year were elected as follows:- President W. N. Chambers; Vice-President, Hagop Tashjian; Secretary, Sukias Avedisian; Cor. Secretary, R. Chambers; Treasurer Ohannes Aghajanian of Erzroom; Executive Committee, three missionaries & the pastor & representative of the Erzroom Church.

We then listened to most interesting reports from the various fields of labor. That on Woman's Work which was very full & encouraging will, I presume, be translated & forwarded to you by Miss Powers. The main points covered by the other reports are already or will soon be before you. Our hearts burned within us while we listened to the recital of God's wondrous working

in the land. In one place nearly $30 worth of Scriptures & religious books were sold in the midst of a bitter persecution & in spite of the prohibition of the village authorities. A young man, the only protestant in the household & an only child, fearing violence, consented to attend the old Church again instead of the Chapel. He was taken down with Typhoid Fever. Seeing his pastor, who braving insult & violence came to his bedside, ~~braving insult & violence~~, he cried out "O my pastor, see my condition. God is punishing my faint-heartedness. Jesus alone can help me & he will help me. No power on earth will make me deny him again". Since his recovery he has been a brave professor of Evangelical Christianity. In another place the Evangelist's few days sojourn worked a wonderful change. People cast aside their drinking habits, gambling &c & a village magnate began thenceforth to preach the Gospel in the old Church. His influence being great no one dare says him nay & the "baser sort" have to content themselves with calling him "prot"—short for "protestant". The reports on the whole were encouraging & breathed a brave & hopeful spirit.

In connection with these reports your letter of Nov. 28th 1884 was read & after an animated & most useful discussion its main suggestions were adopted as principles to guide the Alliance in its work in the future, viz:—1. The Board to be asked for contributions toward the work in such places only as are 1. Central & influential & 2. Hopeful of being self-supporting in the not very distant future. 2. The Churches to recognise

more fully their responsibility for the support of the work in the more important & influential centres & their entire responsibility for the preaching of the Gospel in the districts lying around these centres.

The report of the Executive Committee, composed of three missionaries & two native brethren, showed about 50 meetings during the year. As that report will be before you in other shape I do not quote from it here.

The Treasurer's report I quote in its principal features:—

	Given by the Board			By the people			
	Nat. Ag.	Edn.	Total	Nat. Ag.	Edn.	General	Total
Erzroom	1500	4800	6300	4500	4837	2000	11337
Erzingan	5250	3500	8750	850	600	750	2200
Pakarich & Hazak	1275	1100	2375	1900			1900
Passen	2400	6150	8550	950	3050		4000
Alashgird	3600	600	4200	—	—		—
Khanoos	2600	6487	9087	800	1587		2387
Russia	2600		2600	600	900		1500
Free Scholars, Helpers Family &c &c.			17642				
Total			59504	Total			23324

N.B. The above figures represent piasters. "Passen" includes the two villages of Todoveran & Komatsor; Alashgird is an extensive plain. The preacher's house is ~~situated~~ in the village of Khadour. "Khanoos" includes Khanoos, Heramy, Chevermeh, Khozloo. "Russia" includes Sanagher & Echmiadsen, and Karakalla & Huliyan.

"Free Scholars" includes 8 boys, 8 girls, 2 helpers & their families & the expenses of the Girls High Schools of Erzroom & Erzingan.

Persecution in Pakarich, poverty in Passen & the Baptist movement in Erzroom have had the effect of decreasing the amount of contributions & embarrassing the people to some extent & a strong case was made out in favor of a small addition on the part of the Board to its contribution to the pastors' salaries. After some conversation however it was unanimously decided that there must be no "going back" on the part of the churches but a steady moving forward to the goal of entire self-support & that nothing should be asked from the Board to make up any such deficiencies in the matter of pastors' salaries. This resolution was adopted amid a hush of deep feeling which I wish you could have seen & felt. Think of a company of poor men who minister to poverty-stricken & persecuted congregations & who during the last year have been made to feel very keenly the responsibilities & vicissitudes of their position, deliberately voting to destroy the bridge behind them — the bridge the existence of which has ~~it~~ helped them to pursue their work in the face of most disheartening circumstances, while they had the feeling that in case of failure they could fall back to some extent at least upon the fatherly care & indulgence of the Board.

The question of the future of pastors & their families was touched upon & the Executive Committee was instructed to give it their earnest thought.

It was also suggested that the six centres of our work be, — for Turkey, Erzroom, Erzingan, Khanoos (town) & Kara Kalisa;

& for Russia, Karakalla & Samoghar & that the chief expenditure of Board's funds should be in these centres ~~& that the~~ which in turn should take up, as they might be able, the work in the districts surrounding.

Estimates for buildings in Karakalissa, Khanoos (town) & Erzingan were presented. With reference to Karakalissa it was decided to try & rent for a year or two until the work there take a somewhat better shape. That a school & chapel will very soon be needed there was felt by all & as Karakalissa is a growing town & the chief town in an extensive district it was strongly felt that every effort must be put forth to get a good footing there for our work. The brethren of Khanoos (town) where the work is ~~not~~ new (a Bible reader has occupied the place alone for two years) have purchased a piece of land for school & chapel & are making preparations for building. Their total promised contribution for building (including the site) is £t 60. They ask £t 60 from the Board, hoping with that amount to complete two rooms which will serve as chapel, girls school & high school for boys for the present. There are at present <u>four families</u> of Protestants who contribute on an average nearly £t 15 each - an unexampled thing in our field. They are families of influence. The sentiment of the town is in our favor & we have a splendid chance there. There is no house to be found in the town to rent for school or even for preacher's family, hence the urgency that the £t 60 should be granted this year if possible. I entreat the Prud. Com. to give this case their kindest

consideration.

July 7th 1883.

Since writing the foregoing our Annual Meeting has come & gone & I have had so much on hand that I have not been able to do much writing. You will notice that our A. M. refused to endorse the request for £t 60 to help the people of Khanoos (town) to complete their building for chapel & school-room. The vote stood three against, one in favor & two did not vote. As I was not a delegate I of course could not vote, but the meeting granted me the privilege of recording my protest against the decision & of appealing to the Prudential Committee. My brother also, as you will see, adhered to the protest & appeal. The application for aid was refused on the ground that the work was new & that we had no assurance that the adherents of our cause there would remain faithful. To this we answer 1. There is one man with his family there (from Bitlis) who has been a protestant for about 15 years. The remaining families always were what are called in this land "liberal" & "enlightened" & two years ago, largely as the result of the work of the above named protestant, they came out as protestants. 2. They have borne much railling & one of them was beaten in the market on account of their protestantism. This is no small trial for them as they are the leading merchants of the town & are accustomed to recieve much "honor".

3. They have purchased a piece of land which they have signed over to the "Evangelical Armenian cause of the town of Khanoos, under the care & direction of the Erzroom Station Alliance". Their contribution (mostly in hand) is very handsome indeed & shows that they are willing to make sacrifices for the work.

Besides, as I have already said, the place is an important centre & very necessary to us as a means of evangelizing that plain. Houses are not to be had except at rant-rates which the people could not be induced to pay & which I could not recommend the Board to pay.

We asked for the Lt 60 as a special for 1885. I know that you first require the sanction of the Mission, but my brother & I appealed to the Prud. Com., in order that the matter might be thrown into the hands of the Committee to be dealt with without further reference to the Mission.

We hope & pray that the Committee may be moved to consider this matter favorably.

In case the Committee cannot grant the sum asked we ask the privilege of using for the Khanoos building any sums which friends, entirely outside of the Constituency of the Board, may be kind enough to send us. And we crave as speedy an answer as possible to this our petition.

With reference to Ezpingan I may say that the people there wish to put up a building which will cost Lt 600.

You will remember that we have there a missionary house which was purchased for £t 300. As Erzingan, next to Erzroom is our most important base of operations we wish to hold on to the house there in order that a missionary may occupy that place for a few months each Winter. Up to the present the Girls School & Sunday Services & preacher's family have all been accommodated in the miss'y residence which of course leaves no room for the miss'y resident.

You will perhaps remember that the matter of a grant for chapel & school at Erzingan was before our ~~Station~~ Mission meeting held in your presence at Con'ple. It was deferred at that time on the ground that the cause was new & the miss'y house was sufficient to accommodate the then not very advanced work. You will notice that the Mission at our late meeting here agreed to recommend ~~the~~ a grant of £t 200 for the present. The grounds of the recommendation are the following:— 1. The great importance of that city as a centre & the hopefulness of the work there as evidenced by the most encouraging growth during the last three years.

2. The utter insufficiency of the present accommodations. At first a large room in the miss'y house was used for meetings. After a time the partition dividing that room from an adjoining one was partly removed & the two rooms were filled. These two rooms together are ~~not~~ now inadequate. The place is crowded. Visitors often turn away & others do not come on account of the narrow:

ness of the quarters. 3. The people contribute £t100 which is a very good contribution indeed & is in addition to their £t1 per month for the preacher & the contributions they make for other things. I think the Mission unanimously felt that Erzingan should be vigorously occupied. We hope & pray that the Prud. Com. will find itself in a position to grant the £t200 asked for.

A report of a visit to Heraing & Chevermeh, suggested by your letter of Nov. 28. 1884, was discussed carefully in the Alliance & as a result it was agreed to cut down the estimate for supplementing the pastor's salary there by one-half & to ask £t9 from the Board for 1886 instead of £t18 as heretofore. The people of those villages have been stirred up & promise to do their full share for this year & to raise three quarters of the salary next year & if possible proclaim their independence the following year. It was therefore strongly recommended that the Board continue its assistance for a ~~short~~ time longer. The giving of the Heraing people in their deep poverty is not short of the heroic. The people are growing poorer year by year & their taxes heavier & more pitiless. I am moving on towards the conclusion that it is a hopeless task to attempt to build up a self-supporting cause in any of the agricultural districts. The world wonders that the "sick-man" lingers on so long. It is a matter of equal astonishment to me that the farmers of this land manage to continue existing.

As to Elpis, Bournaz & Melikan we would say that the sums asked for these places for last year were returned to the treasury of the Board as we failed to find winter-helpers to occupy ~~those places~~ them. These are small villages having in each case only two or three protestant inhabitants. The sums expended by us there are very small & the influence of the winter-helper who preaches on Sunday & keeps school during the week, the chief text book being the Bible, is very good. The children are thus being leavened by the truth & the Bible is being introduced into every house & thus ground is being prepared to bear harvest in the future. It seemed to us that the small expense in those villages is a profitable investment. Nor is it to be forgotten that these villagers provide school expenses & teacher's board & in addition to that we have decided to assess each place 5 piasters per month ~~for~~ toward the teacher's salary. Elpis contributed five bushels of wheat to Bod. Boghos's salary. Melikan is far away from any other protestant centre. It is a little more than half-way between Erzroom & Sughi. We have a preacher's house & chapel there. There are a few Armenian villages near it & not easily accessible from any other place where we have a work. Therefore though a small village yet we may consider it well to have it occupied hereafter not by a winter-helper but by an evangelist. We hope therefore that the sums asked for these places for 1886 will not be refused.

The Khasdour preacher, a most useful man & successful worker, we have made evangellist for the provinces of Alashgird, Karakalissa, Diadin & Bayazid. These districts were again & again devastated by the contending forces during the late war & after that the bones were picked & gnawed by the Koords. You will remember the famine of 3½ or 4 years ago which was especially severe there. The people are only now completing the rebuilding of their homes. Our Evangellist is received & listened to everywhere in these districts with enthusiasm; but as yet we have no organised work in any of the villages & no contributions to the evangellist's salary. We have fruits of his labors however. The Gregorian teacher in one of the large villages of ~~that~~ Karakalissa plain is really a protestant, is in constant consultation with our Evangellist, has sent one boarder to our Erzroom High school & has other promising boys ready to send. Karakalissa (the town) has also been opened up & we expect erelong to outlive the Govt. opposition & secure the settling of a preacher there. Friends are being revealed also in the town of Bayazeed, the village of Karabazar & other places. Though we have found but little pecuniary encouragement as yet in those provinces yet the work is spiritual & encouraging & <u>most needed</u>.

Let me add with reference to the town of Khanoos that the appropriation for salary of preacher there for

Rec'd Aug. 3.

1884 was returned to the treasury of the Board as we failed to find a preacher to occupy the place. We have a young man in mind now, however, who will occupy that place during the remainder of this year & the greater part of 1886. All the details of our work were carefully & prayerfully & it seemed to me most intelligently considered in the meeting of our Alliance which brought its sittings to a close on Thursday the 4th June. It was the best meeting we have yet had. The churches & pastors are begining to understand the work as never before & are making a brave & earnest effort to grapple with its difficulties & to face their responsibilities.

May God grant us a large share of His presence & crown our work with success for the Glory of His own Great Name!

Yours Sincerely
R. Chambers.

P.S. Miss Powers either has written you or will write about the estimates asked for Woman's work for 1886.

We felt constrained to ask an additional £t 20 for teachers' salaries in Erzroom, on account of the loss we have sustained in the school by account of the Baptist movement. We hope the loss will prove temporary. We are getting a teacher from Aintab. He is now on the road.
R.C.

Erzroom, July 8. 1885.

My dear Dr. Clark,

I have already written you a letter of considerable length which will go by this week's mail. I must crave your indulgence while I refer to a few other items.

1. You will notice in our Estimates as passed by the Mission an item of £t 12, special for this year & a similar item for 1886, "aid to Shukri in school at Tabriz". Shukri now goes by the name of Ohannes Avedaranian. He is a Turk; was a Mollah. He is a very clever man, a most devoted christian. His burning zeal for Christ is a constant rebuke to the most zealous of our Armenian converts. We have often written you of him. He has been under our care as student, teacher & preacher for about three years. He left his people & all his possessions & has in fact during these years been in hiding with us. As he came of age last year & was being sought for by his friends we decided to send him with Miss Vanduzee to Persia. He is now in school in Tabriz preparing for our work & intends returning to Turkey to preach to his countrymen & take all the consequences. You will perhaps remember that we reported to you a balance of "poor funds" remaining on our hands from the famine. Some was also contributed after the famine by the Ottoman Bank & by friends in England in view of an Orphanage scheme in which Mr. Cole was particularly interested. You wrote us (I do not remember the date of your letter) discouraging the

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Rec'd Aug. 3.

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orphanage idea ~~&~~ but ~~leaving the~~ us the privilege of using the funds "judiciously" for benefit of poor people & even of poor students. Thus it was that instead of asking an appropriation for Shukri we have been supporting him from the "poor funds". The Mission decided that these funds were for poor relief only, not for education & that therefore our balance should be reported to Mr. Peet to remain with him till needed & that an appropriation should be asked from the Board for Shukri. (The Mission was not unanimous in its view of a legitimate use for these funds but of course the majority rules.)

We are at present charging Shukri's expenses to that fund & have no other course to pursue until we hear from you.

2. A medical dispensary was proposed for Erzroom. We have here one Dr. Aslanian a M. R. C. S. London, a clever & most successful physician & surgeon. He was aided somewhat as to outfit by the I. M. A. S. & was named by that society in its paper "The Star in the East" as a medical missionary for Erzroom. He proposes to take charge of a dispensary for us giving two days of each week free to the poor. Our present bookroom, in the new school building, would serve admirably for both bookroom & dispensary, while the latter use of it would greatly help in sale of books & give opportunity for distribution of tracts & for preaching. About £t 70 is needed to stock the room with medicines, put in some fittings, shelves &c, & give the enterprise a start. After

that the dispensary would support itself. It is proposed to sell medicines at a fair profit in order to cover expenses. We would sell at a discount to poor people & in extreme cases give medicines free. We asked the Mission to sanction the appropriation of £t 35 of the poor relief funds in our hands to that enterprise. We did so on the ground 1. that the dispensary would be working in the line of poor relief & 2. We preferred not to ask the whole sum from the T. M. A. S. We wished to show a readiness to accept & work with a man recommended by that Society & besides we desired to have more of a claim upon the enterprise as an aid our work than we could perhaps have in case the money all came from the T. M. A. S. The Mission refused to grant our request but resolved to recommend the enterprise to the T. M. A. S, with the hope of aid from that Society. Accordingly the matter was presented in the Annual letter of the Mission to the T. M. A. S. Still we on the ground would greatly prefer that a portion of the sum asked should be given ~~from~~ by the Board or from some source other than the T. M. A. S. Dr. Aslanian is a good man, thoroughly in sympathy with us, has won a splendid position in this city & has the principle practice in the city now.

3. You will notice that the Mission granted only £t 1 per month for a teacher at Erzinjan on the ground that the preacher there should teach & that an ~~helper~~ assistant

at £t1 per month would be sufficient. I am very sorry that the Mission took such a stand & for the following reasons:

(a) The preacher is not supposed to confine his efforts to the few protestants already gathered but to preach the gospel "in season & out of season" & to spend time in the markets & wherever he may find opportunity to influence a soul in favor of the truth. Whilst a teacher may also be preacher in a village yet for a preacher to be compelled to confine himself several hours each day to the work of teaching in ~~[illegible]~~ a city of such opportunities for preaching as Erzingan seems to me very poor economy. He cannot properly fulfil his duty in either department.

(b) No assistant that could be found at one lira per month would be capable of governing the school in the absence of the preacher. Such ~~an~~ assistant must come from our Erzroom High School or be thrown in our way by some lucky chance. In the former case (1) one lira salary would not be sufficient & (2) the lad would not go out to teach except for the Winter months & that only under pressure of the necessity of earning money to help him pursue his studies in preparation for College; it the latter case — a lucky chance teacher — is not at all likely to happen.

(c) The School was established as a High School & has already helped Three lads to complete their preparation for College. One of these is now in Aintab & the other two in Harpoot. To let such a school drop for want of support for a year or two is certainly to bring discredit on our methods. More=

over the present preacher at Erzingan though a good man, popular with the people & an effective preacher, was educated under the old regime & is not capable of leading a lad to the point in his studies where he might be able to enter Harpoot College. We are perplexed by this decision of the Mission.

The Mission seems to feel that the salaries of pastors & other workers in the Erzroom field are high. One of the brethren could not understand why a pastor should require £t 3 per month on one side of a range of mountains while on the other side of the same range he would receive only £t 2 or £t 2½. I cannot better answer than by stating the fact that wheat in Pakarich (& you know that bread is the chief article of diet in this land) is 30 piasters per bushel; in Passen, 12; in Khanoos, 6; while just across the boundary line between the Erzroom & Van fields it is 3 & less. The bare necessaries of life are dearer in the Erzroom field than in any of the other fields of the Eastern Turkey Mission. And besides that we are nearer the sea board & European influences. Habits of life, dress &c are very different so that a preacher or teacher coming from Bitlis, Van or Harpoot to Erzroom or Erzingan would be compelled to adopt a more expensive ~~of~~ style of ~~life~~ living in order to hold the respect of the people. The same is true of Erzroom villages as compared with the villages of the other stations. To illustrate by a case in point. — Mr. Cole, when at Hpt last year, in consultation

with the Hpt Station offered £t 3½ per month to a young man who had just completed his Theological course, to come to Erzingan. Though many influences were brought to bear upon him he utterly refused to come to Erzingan for less than £t 4. He readily accepted charge of a large congregation in the Hpt field at a salary of £t 3. The present preacher of Erzingan whom our bretheren of Hpt found for us, arranging his salary at £t 3½, was receiving in that field only about £t 2½. I feel that some of our bretheren in the Mission do not make proper allowance for facts in the feelings with which they regard Erzroom salaries.

4. The success of the Girls School at Van was an astonishment & a most glad surprise to me. I spoke strongly against the resolution which the Mission passed with regard to it. I think its principle is the sound one & it is surely as well fitted to prepare Bible-readers & school-mistresses for protestant schools as are any of our Girls High Schools, while at the same time it gains a wider influence, reaches a larger circle & promises to ~~be on~~ reach a self-supporting basis much sooner. Still it should not try to work independently of the Station. Many & grave evils must inevitably arise from such a course. I have therefore felt that the Van Station must be led to a change of view on the matter, or else the school must come into line with the views of the Station. In the latter case the Van lady teachers might not care to remain in that city, a result fraught with evil I fear, for the Van work

Let us pray God to overrule ~~all~~ all so that His name may be glorified. I should be very sorry to see any sharp change in the conduct of the School at Van, but should such take place & should the lady teachers feel delicacy about so completely changing their methods there & ~~should~~ should they thus prefer to work in another field, needy Erzroom would be very glad indeed to invite them. And as our School is differently situated from that of Van, we having no boarders & no need to take boarders from the city, the matter which caused such difference of opinion in Van might never come forward here; and even should the same question arise here I am confident it could be easily arranged, the more so in view of the discussion which has taken place.

But I am afraid I have wearied you with this letter of objections & criticisms. Please excuse what may perhaps seem to you unjust objection or peevish garrulity.

My <u>heart is in the work here</u>. There is a fire in my heart that <u>will</u> burn, though perhaps often not to good purpose. May God give us all grace & wisdom!

We learn that Dr Van Norden, late of the Persian Mission, now Plymouth Brother is coming to Erzingan.

Mrs Chambers & our three children have the whooping cough.

With very best wishes & earnest prayers

I am Yours sincerely R. Chambers.

N. B. The "Independent" of June 4th, on pages 17 & 18, speaks of an "Ideal Christian Community" where the Baptists refused to separate from their brethren of other persuasions in order to found a weak church whose only distinctive feature should be the form of a rite.

By a suggestive coincidence the same paper on page 14 tells of "Baptist Gatherings" & the action of the Baptist Pubⁿ Society with reference to the Armenian question — action so directly contrary to the views brought out in the notice of the "Ideal Christian Community".

R.C.

Rec'd Aug. 3.

Erzroom, Aug. 7th 1885.

My dear Dr Clark,

We are spending a few weeks under tents. Our three children & my brother's child have the whooping-cough but I am thankful to say they are all improving. The new teacher for our High School arrived last night from Aintab. Today two of our young men leave for Aintab College. Harpoot's poor record in Turkish made it impossible for us to persuade these pupils to go there. They are promising young men. One, the son of ~~our~~ the Chief of our Prot. Community, pays his expenses in full. To the other we grant £t5 per annum which is about one-third of his support. ~~The~~ remainder of his support is provided by his two sisters out of their meagre salaries of £t1½ & £t1 per month respectively. The sisters are among our very best workers.

The immersion in America of the Arabkir pastor will I am sure prove a severe blow to our E. T. M. work. This country will not be ready for 50 yrs yet to bear without serious loss to spiritual interests the inevitable separation into sects. Would to God that separation could be postponed for at least 50 years.

I think Harpoot Station & the Prudential Committee must bear a part of the blame both for the defection of the Arabkir pastor & for the consequences of that defection. A narrow & especially a high-handed policy is never wise, but especially in dealing with a cause in its formative stages. I agree with

all my associates in this Mission that it is very unwise for pastors to leave their work & go to Britain or America to beg money. At the same time we must not lose sight of the fact that we have to deal with existing circumstances & not with ideal conditions. The inherited & deeply rooted ideas of a people giving form to their national characteristics must not be ignored & cannot be twisted into line with those of other nations by the an iron-handed policy. This is the more true when the parties concerned are the practical, but perhaps of all enlightened nations of the earth, the most bigoted, Americans whose bigotry is especially shown in their churches, & the volatile Armenians. Do not let us persist in the attempt to force impossible American ideas upon this people. We want to build up not an American church in Armenia but an Armenian Evangelical Church. When the Arabkir Church & pastor, in spite of missionary persuasion to the contrary, decided to appeal to America for help to build a church such as they considered a necessity in that city, I think it was a serious blunder on the part of Hpt Station & of the Prudential Committee (if my information in regard to their action is correct) to meet the pastor in America with rebuff & drive him to seek sympathy & encouragement in another denomination. Let me here add that I have been made the butt of what I consider unnecessary action on the part of the E. T. M. because of my attitude toward the Erzroom church & pastor during the last two years. And yet I can

assure you that it was the attitude of my brother & myself & the strong sympathy existing between us & our native community that has been instrumental in saving our Ezroom pastor from probably following in the footsteps of the Arabkir pastor. We should treat our native Churches with something of the indulgence which is due from a father ~~to a growing~~ his grown up boy. My contention is not that we should give more money but we should recognise them as independent churches of Christ with just as much of a right to blunder as we have ourselves & we should treat them with generous sympathy & confidence. In some cases too exceptional grants of money might be made without imposing conditions ~~[illegible]~~ touching the self-respect of the recipients.

I wish that the spirit of the Detroit reports & resolutions, which I feel & always felt that the Pru. Com. failed to catch, could have been carried out in its largeness & justness.

Missionaries, isolated as they are & moving within a confined circle of ideas, often suffering from the ingratitude & unappreciativeness of those for whom they labor, & in danger of exalting mere details of policy into matters of conscience & principles of action, are not always safe judges of the situation. We need to be under the constant direction of great-hearted men who are out in the world.

I am sure you will be kind & indulgent enough to consider my remarks & give them whatever weight they deserve.

One of the principle families connected with the baptist movement

here has seceded from the body. The rest seem to be rapidly developing into mere pietists — losing their common sense & becoming more & more fanatical. Protestants from other communities visiting in Erzroom are stopped in the street on their way to our chapel & adjured not to associate with "that perverted people". Such an incident occurred only last Sunday. At the same time another stranger from Constantinople — a Quaker, a very enthusiastic & spiritually minded man, an engineer sent out to superintend the building of a road from Van to Bitlis — grieved by the division he found here, undertook to bring about a union. He went first to the baptists who he says assured him that they earnestly desired union, they were ready to declare the mode of baptism altogether a secondary matter, they were anxious to work in perfect accord with us but had been driven away & kept away by our narrow, persecuting spirit. Elated by their assurances our Quaker friend came to us. If he could only persuade us to a Christian frame of mind the thing was accomplished. The head of the protestant community answered him, "They are deceiving you but to show our position we now make a proposition to the following effect, 1. Let both pastors, Dr. Melchoonian & Mr. Lashpian, be accepted as the protestant pastors of Erzroom. 2. Let neither party urge his peculiar views. 3. When a candidate for church membership presents himself let him be examined by the church committee & if considered worthy, received; in case he desire to be immersed let him choose which pastor is to immerse him. 4. Those church members who desire to present their children for baptism shall have the privilege of choosing

as to which chapel they shall be baptised in & which pastor shall baptise them." We are to have communion on Sunday. We'll invite our baptist brethren. Let them come & commune with us. On the following Sunday we'll go & commune with them if they permit." Our friend was greatly rejoiced. He had not expected to be met in such a liberal spirit. He thought his mission of peace was accomplished. But when the parties were brought together for conversation he found that the baptists held 1. That the form of baptism was an essential, & 2. That they refused to recognise the non-immersed as christians. The poor man's castle was rudely wrecked & now he thinks the baptists here are deceptive. Would it be possible for you in America to persuade the baptist denomination to be satisfied with some such basis of union?

I earnestly hope that the Van Girls School question may be amicably solved. But I think it would be little short of disastrous for the Prud. Com. to condemn or fail to support the liberal policy now pursued by the Misses Kimbal & Johnson.

War clouds seem again to be lowering. This region may ~~soon~~ again become the theatre of serious trouble.

With earnest prayers for Divine Guidance & very best wishes

I am

Yours Sincerely

R. Chambers.

Erzroom Aug. 7, 1883.

Rec'd Aug. 31.

Erzroom, Oct 9. 1885.

Rev. N. G. Clark, D.D.

Dear Dr. Clark, Yours of Sept. 14. is before me. On reading it over the second time I cannot but feel that the superficial impression made upon you by the letters to which it is a partial answer, & especially by mine of date Aug 7th, prevented you from catching the spirit of them. My letters called for sympathy as well as criticism. And still my heart swells at thought of the difficulties & annoyances of your position, as well as at thought of your many acts of kindness & indulgence toward me. There seems to be a misunderstanding in your mind with reference to our Alliance. We do not "accept the judgment of employees," nor is any employee a voting member of our Alliance. The only members receiving all their salary from the Board are the missionaries. The native members of the Alliance are "regularly ordained pastors settled over churches. These as a class are entitled to confidence & should be recognised as those whom" the Holy Ghost has made overseers". They are in no sense our employees but are recognised as independent of our jurisdiction except as members of the Alliance. Two of these pastors serve churches which are helped to the extent of one-quarter of the respective salaries paid. A third church receives rather less than half the salary paid its pastor. The fourth church as a temporary & exceptional arrangement receives aid to the extent of ⅔ the pastor's salary. 2. A representative from each organised church. In no case is a representative of a church a salaried man.

No helper in our employ has a vote. You seem to take it for granted that our Station is in rebellion against the instructions of the Circular. My heart is in rebellion truly & I have not yet seen an argument that approached to a reconciliation of the wording of the Circular with the wording & (to me) evident spirit of the Report of the Special Committee & the resolution adopted by the Board. The Resolution adopted by the Board - see Annual Report 1883 p VIII - adopts almost word for word the language of the "suggestion" of the Special Committee - p XlI -. That resolution reserves to the "Mission" not to the Station "final action &c". And evidently purposely omits "Station" in accordance with the principle laid down on p. XlVII in the section commencing with the words "The eighth resolution &c". However this is my personal contention. In our methods of work as a Station we have been adopting & carrying out your suggestion that the Alliance should be brought into line with the recommendations of the Prud. Com. I do not think that, so far as Erzroom Station is concerned, the reaffirmation of the Circular was needed unless that action implies that you are not satisfied with our progress in the direction of your recommendations & that sharp coercion is contemplated.

With reference to the Arabkir pastor I would say that I was careful in my strictures on the attitude of the Hpt Station & the Prud. Com. to put in the modifying clause "if my information in regard to their action is correct". I find from your letter that my information was partial (as it is yet) & thus misleading.

I am sorry the Prud. Com. did not grant the Khanoos estimate of £t60. It seems you have misapprehended the situation. You say:- "As at present informed, we do not learn that there has been much if any, interest developed at Khanoos itself, but that the interest there is due to a few persons who have come in from abroad." Whatever interest there is has been "developed at Khanoos itself." The "few persons who have come in from abroad" came in fifteen, twenty & even thirty years ago. Their families, their business & all their interests are in Khanoos, though they were born in Bitlis. They became protestants in Khanoos with the exception of one man whom I mention in mine of July 7 & who has been largely instrumental in persuading the others to embrace protestantism. Besides there is quite an interest among others. Would it do to apply to Erzroom the objection urged against the work at Khanoos? "There is no interest developed at Erzroom itself, but the interest there is due to a few persons who have come in from abroad." And yet the statement is literally true. So far as I can find there is only one Erzroom family in the protestant community in this city. The rest "have come in from abroad," chiefly from Arabkir. Still the work is Erzroom work as most of them became protestant in this city & not their native place. Another reason why the estimate should have been granted lies in the fact that Khanoos is such a good centre for work & so necessary to the work of

the province. Russia must soon move forward here. It is the almost universal belief that a forward move will be made within a few months & you know that to open work in new places will be a very different thing after the Russian occupation from what it is now.

My brother & I lately signed a vote in favor of Mr. Cole's transference to Bitlis, because we thought the considerations which were urged in favor of the step good. Still I must say that I most earnestly hope & entreat that the Prud. Com. will refuse to sanction such transference in case it entertains any suspicion of the soundness of our views here on missionary matters, or of the judiciousness of our methods. My brother & the Erzroom pastor are in Russia. The Russian Consul-General refused to visé my passport as I was described in it as a "Clergyman". My brother's passport was granted before his ordination & hence the obnoxious word does not occur in it.

On my return from Khanoos, just before my brother started on the Russian tour, I brought with me five girls from the ~~Port~~ Pert (the town for which we asked the £t 60). These girls are from five different protestant families — not including the old Bitlis protestant family referred to above — & three of them are entirely at the expense of their parents, a fourth receives half her food from the Board's funds & the fifth is free. This is an unprecedented thing for Erzroom Station & certainly does not bear out the supposition that little "if any interest has been developed at Khanoos itself."

With best wishes
Yours sincerely, R. Chambers.

Erzroom, Oct [illegible] Rec'd Nov. 10

& we await impatiently the Prud. Com's decision as to the grant-in-aid. If it is not included in the appropriations, already I suppose on the way, could you do us the favor to let us know by telegraph in case the grant is made. With best wishes & earnest prayers Yours Sincerely R. Chambers.

Erzingan, Nov. 23rd 1885

My dear Dr Clark,

"I arrived in this city on the 14th inst. & have since been visiting the brethren & sympathisers in their shops & houses & holding nightly meetings for prayer & for the examination of candidates for membership. I expect to spend a couple of Sabbaths in the Kemakh region & then return here to remain through the Week of Prayer at least. The persecuting Archbishop of former years is no longer here. I called at the bishop's palace & was received & my call returned. The open opposition of former days seems to have ceased entirely. We seem now to be threatened with being severely let alone. In a city like this we must do something to attract attention. If our enemies fail to advertise the importance of our work we must do something to save ourselves from being forgotten or neglected. Our people are all from the humbler classes & only those who understand the constitution & usages of oriental society can give due weight to the bearing of that fact upon the evangelisation of the community. True the early disciples were largely of humble origin, but it is true that out of deference to the needs of the work Paul was called & he "labored more abundantly than they all."

The purchase of this house gave the movement a footing though it also brought bitter persecution, but that served as an advertisement. Many were ready to join the cause & several did join it.

Then the need of a suitable chapel & school room was felt. The agitation for suitable buildings commenced three years ago

— about a year after the commencement of the work in earnest. Our friends would take things by storm. They wanted £t 600 & would guarantee the evangelization of the city in a comparatively short time. We resisted their demands though the pressure was so strong & moreover the outlook so hopeful that we consented to present an estimate for £t 300 at the meeting at Constantinople when you were yourself present. It was thought best not to urge the matter at that time. The people were disappointed & several went back & the conviction seemed to settle upon some & to spread somewhat through the city that no further vigorous measures were to be taken & that the ~~small~~ disappointed friends left to themselves would soon die out as a religious factor.

Some four years ago I received the ~~names~~ of some twenty persons over 21 years of age (if I remember correctly) who wished to join the Evangelical movement. Today only one of those is with us. Most of the rest were alienated by our disregard of what they thought to be their reasonable expectations. There are now however 15 families tried & true, though mostly poor, who form the protestant community here. These have subscribed £t 100 (one half that sum is now cash in hand) for the building of chapel & school room. They feel how small that sum is as compared with the amount they asked us to apply to the Board for (viz £t 500). At the same time they feel [1] that it is all they can give at present, [2] that they must have a public place for the preaching service if the work is to

extend. I would not have imagined the disinclination of sympathy even to come to a room in a private house. They seem to be impressed with the feeling that it is the rendezvous of a clique. 3. That the present room or rooms - one for women the other for men - are quite inadequate. I have already written you on that matter. The present place is scarcely enough for protestants themselves & leaves no room for outsiders.

Our annual meeting decided, as we have already written you, to ask for only £t 200 from the Board this year, leaving it to the people to meet their present needs with that ~~sum~~ amount as a grant-in-aid. I sincerely hope that the Prud. Com. will be able to grant us that amount. You already know well the importance of this city as a centre. It is also true that the people here are more accessible than those of Erzroom. I can recall but <u>one</u> family in the Erzroom community whose head is a native of that city, while of the 15 families composing the community here 7 are natives of the city. I am told also that there are about 100 persons, mostly young men & many of them from the higher circles, who are already "enlightened" & who in case we had a suitable place of meeting would frequently be listeners & whose coming would also attract others. These & many like them are now in a plastic state & need to be attracted. Infidelity is openly taught in the public schools here by young men from Constantinople. Is it right in us to leave the impressible elements of the city to be ~~[illegible]~~ allured by infidelity? And is it reasonable to expect that the present small & despised community should be capable of

meeting the demands of the work in this city?

Nov. 29. I have just learned that ~~Hassein~~ the persecuted Turk, has been permitted to return to his village, but is stripped of everything, wife, house, mill, fields & a little money he had ~~at~~ out at interest. He, an old man, is chopping wood & doing chores for his bread, but is joyful & fearless."

The Campbellites & Baptists have done little here as yet but to unsettle two or three brethern & to raise a sneer on the part of enemies at the irresponsible license of protestantism.

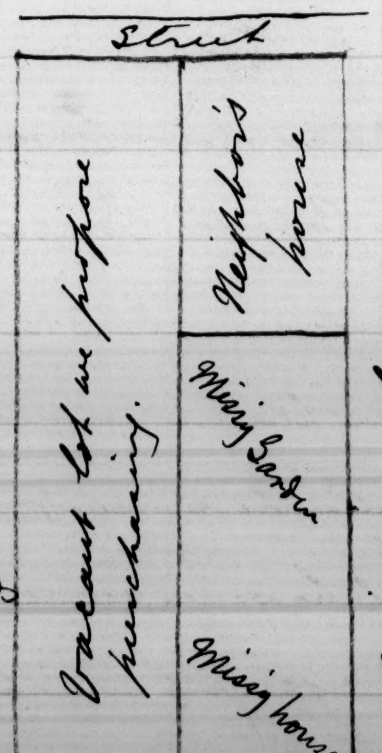
I have looked over the city thoroughly, especially the Christian portion of it & the conviction has grown upon me that it may turn out quite a mistake to build our chapel on the site contemplated at present. I am sure no shrewd American Committee of management would adopt that site unless under pressure. There is but one house between that site & the open country. It is retired from the public streets & from the centres of concourse, though the city will grow to some extent in that direction. On the other hand the site (delightful for situation — public, facing a large open square, attractive) which any live church committee would choose, would itself cost perhaps more than the £t 300. The brethern adopted the site at present contemplated (not yet purchased) because we urged them to & assured them that we had no hope the Board could grant more than £t 200 at present. The desirableness of a site on that public square is indicated by the fact that when we talked of purchasing ~~the~~ a house there instead of the one we did purchase, the Gregorians persuaded one of their number, a very rich man, to buy that house at double its value to keep it out of our hands. I wish we dare aim at the better site. At all events the chapel is a pressing need

Rev. R. [illegible]
Erzroom, Nov. 23, '85.
Rec'd Dec. 29

Erzingan, Dec. 29th 1885.

My dear Dr Clark,

I learn that the Prudential Committee has granted £t100 for School & Chapel in this city. I intimated to the brethren that a grant of that amount had been made. They wish me to express to you their sense of obligation for all that the Board has done for them. At the same time they entreat, & I join my entreaty with theirs, that if at all possible the Committee grant at least the £t200 asked for by our Annual Meeting. We have for several days been "swelling our heads", to use an Armenian expression, in the attempt to devise a method of using advantageously the sum of money on hand, viz. the £t100 from the Board & the £t100 given by the brethren, but in vain. The difficulty I shall try to make plain to you.



1. You will see from the accompanying diagram the difficulty in the way of building on the present premises. The miss'y house occupies the whole front of the lot on which it is built, so that there is no entrance to the garden except <u>through the house</u>. Besides, should we build in the garden, the breathing space which the garden affords to those living in the house & the opportunity of cultivating a few flowers & some garden stuffs would be gone. Moreover the Chapel would be effectually hidden. And besides a troop of boys

in that confined space every day of the week would make the house & scanty grounds somewhat unsuitable for habitation. To these considerations should be added this also, that the Girls School would then lose its quarters. 2. The above objections also apply to the project of meeting the present want by making an addition to this house, in the shape of a large room. Besides as we are precluded from purchasing a site & building in a public & central place, it is very desirable that there should be an entrance to school & chapel from both the streets marked in the diagram. The most feasible plan therefore seems to be the purchase of the vacant lot adjoining our premises & which extends from street to street. This is also the <u>cheapest</u> site at all suitable.

3. This site - the land alone - will cost £t 70. The wall to be built around three sides of it - an absolute necessity here - cannot cost less than £t 30. So that only £t 100 remains for the building.

4. But the building (such as I describe hereafter) cannot cost less than £t 300 - leaving a deficit of £t 200. The result of our plannings & conferences has been to arouse somewhat the people's enthusiasm & they are ready to provide for £t 50 of the deficit which however seems to be their utmost limit & which they will raise with difficulty. They entreat the Board to grant the remaining £t 150 or at least the £t 100 which the Annual Meeting applied for. In that case they would hope to make up the deficiency as they could - adding ceiling, plaster & regular seats as they might be able. The

building proposed to be erected is a plain oblong structure, capable of seating about 250 persons. Meantime as the audiences may not for some years reach the full figure, a thin partition – which could be removed at slight expense – is to divide off a portion of the audience room for the use of the boys school. There is to be a plain porch in front. A basement will afford storage for the winter's wood & perhaps find other uses. The basement is decided upon because 1. Of its usefulness for storage &c 2. Because the damp & feverish climate of this city during three months of the Summer renders ground floor rooms almost uninhabitable during that period. Therefore should there be no basement built the building would require to be raised (as in the case of one-storey houses in this city) by the height of 3 or 4 feet. And earth would have to be purchased to fill up the site to that height. And as the site it is proposed to build upon has been lowered by the sale of earth for brick-making, the cost of filling it up to the proper height is doubled. Whereas the excavation necessary for the basement is already done & the extra height of wall rendered necessary by the basement is comparatively a trifling matter.

This is an important city & the work is in a hopeful state. We cannot better prepare for pushing a religious reformation which would involve this populous plain & the Kemakh district & the Koords of the Dersim mountains, than by establishing ourselves firmly & boldly in this city. We want a good Chapel, a fair school teacher & a first class preacher here & then with the blessing of God the leaven will spread powerfully

over the districts named above.

I do earnestly hope & pray that the Prudential Committee will feel itself warranted in making the additional grant.

As April is the time for commencing the purchase of materials &c we should be very grateful for a word from you as soon as possible as to whether the grant can be made.

I expect to return to Erzroom about Jan 13. I hope to report soon the results of my tour lately in the Kemakh region.

With best wishes

I am

Yours Sincerely

R. Chambers.

Erzroom, Dec. 29. 1885,
Rec'd Jan. 27/86.

P.C.

Council (?)
Mr Browne
Mr Cole, I think
in charge of these

Erzroom, Jan. 28. 1886.

My dear Dr. Clark,

The work in the Church of Pakarich & Hayork seems quite hopeful, in fact more so than I had expected to find it. Poverty is deeper & the material condition of the people, whether Koord or Christian, is appreciably more hopeless than on the occasion of my last visit 18 months ago. But with the growing inability ~~-----~~ to sustain ordinances there is a growing appreciation, on the part of the protestant flock, of their responsibility & privilege in the matter of spiritual things. There is still a good deal of indirect persecution of the protestants by their Gregorian neighbors & Hussein, after a short respite, is again a prisoner. The condition of affairs in Pakarich village is peculiar. Twelve or fifteen years ago there was perhaps but one Bible in the vernacular in the village & only one or two who could read it. Now, of the 90 houses, 88 are supplied with Bibles & Testaments in the modern tongue. The whole village is "enlightened" & the villagers when travelling are often mistaken for protestants, so much knowledge of Scripture does their conversation show. Even in the old Church the Bible in the modern tongue is read at the Sabbath services. True this is done to persuade partially awakened consciences that they may find their need supplied without going to the chapel, but it is nevertheless an indication of an interesting state of things. Still the bitterest opposition we have had to contend with during the past year or more has been in this same village. The reason is

I think, threefold. 1. Episcopal influence has been at work. Evidently the Bishop, seeing the rapid trend toward protestantism, thought it time to interfere. 2. On account of Hussein, the government, both by word & act, let the Gregorians know that their influence in govt. circles would not suffer even they should squeeze the protestants pretty severely. 3. The use of strong drink has greatly increased of late. And the very strict attitude of the protestants on the drink question has made wrongdoers very anxious to discredit them.

Feby. 23. I find this letter half-finished. Since writing the above ~~at~~ we have very cheering news of spiritual life in Pakarich & Hazark & more decided evidences of enmity on the part of Gregorians. May the work of the Lord be accomplished there by whatever means! Cheering news, from ~~the~~ Khozlod in the Khanoos district. Our helper there married, a few months ago, one of our most efficient & successful female workers — a graduate of the Girls school here & for three years teacher & Bible-Woman in Erzingan. Since the marriage the Khozlod work has assumed suddenly a most interesting aspect. The ~~teacher~~ helper writes to the following effect, - "This Winter I commenced a regular ~~fo~~ daily preaching service in the house of Manoog. At first only our brethren attended. After a while Gregorians began to drop in & to spread the report that a simple, clear Gospel was being preached. One day Chief-man Hazar, a bitter enemy & persecutor, came to ~~the~~ Manoog's house on business with a

a man who was in the meeting. Finding the service in progress & it not being convenient for him to get near the man he sought he was compelled to wait through the service. He was impressed & began to drop in often. One day he was seen to remove his fez & to pay special attention. After the service he came to me & with strong weeping expressed his interest in the truth. He is the principle man of the village & people say, "Hazar has become protestant, what ~~[illegible]~~ is left?" (i.e. his joining the protestants has decided the supremacy of protestantism in the village) Three other families have also joined us. At first none of them wished to take the name protestant & would never have entered the chapel, but the service being held elsewhere they came to it. Now their objections are all removed & our new chapel is crowded, the audiences ~~[illegible]~~ rising to 60 & 70 grown up persons. The village boasts of a witch — a young woman — who has done much to foster superstition ~~with~~ She is now taking reading lessons from my wife. I am so happy I can scarcely use my pen. I am seeing now what from my earliest youth I have sought for."

The Chief man above mentioned has been a bitter enemy. A year ago I made complaint against him & had him punished. He seems now to be a true convert & his zeal so far is very great. The four houses newly persuaded now propose to correct the false returns, made by them, in common with the whole Syrian community, to Government last year. They have also as the first-fruits of their faith contributed something

to the Koordistan work & to the Protestant Civil-organization at Constantinople.

" From Khanoos (Pert) our teacher writes, "When the "Week of Prayer" circular reached me I read it & said, "This is not for this place. On Sunday I have only about 15 hearers. On a week day no one would come. However we commenced the meetings. Besides my 40 scholars, at first, I had 13 or 14 listeners, but the number increased to 30. My want of faith was rebuked. I entreat your prayers."

My brother & Bod. Hysop, the Erzroom pastor, left this city for Khanoos last week. We had not heard of the interest there before they had started. Their visit will prove very timely.

From Shamachi (Russia) Mr. Häijer — the Swiss missionary mentioned in my brother's report to you of his Russian tour — writes that he has been preaching in Baku & Shushi to interested audiences. In the latter place a protestant teacher has received permission to open school. He visited also 5 Armenian & 2 Molokan villages where he found the people in deep spiritual darkness, but some were glad to hear the word. Returning home he met with difficulties as the Armenian Catholicos had complained to the Russian Govt. of him, as also of Amerkhanian (the B. & F. Bible society's Agent in Tiflis) & of Sembotte (I do not know this man. R.C.) The local authorities have received instructions in reference to him, but he does not yet know to what effect. The Baptist & the Molokan chapels in Tiflis have been closed & Amerkhanian is strictly

forbidden to continue his meetings (in his house). He however answers, "Whether it is right in the sight of God to hearken unto you more than unto God, judge ye". Some time ago Amirkanian visited Elizabethpol where he preached in four languages - Russian, German, Armenian & Tartar. Some Armenian Christians assembled to beat him & ~~stone~~ drive him out of the town. He answered "The town is not yours. If you have anything to say against me let us go to the Governor". After his departure three of those who had received the truth were beaten "but they were none the less happy therefor". Mr. Häyer expects to visit Kars & Karakalla this Spring."

You will remember that I was refused permission to visit Russia last fall. My brother was permitted but evidently his movements were watched with evil intent. False stories have been reported to the Erzroom Russian Consulate about his actions & he may be refused permission to visit the Country again.

False & ridiculous ~~rumors~~ rumours have been & are still in circulation with reference to secret plottings among the Christians. In these rumors the protestants have been charged with plotting sedition & it is affirmed that a cannon & several stand of arms were found in their school. Some of the promoters of these rumors are now in prison under examination. The public mind is in a very uneasy state.

Shukri Effendi (Ohannes) the estimate for whose expenses in ~~Tiflis~~ Tabriz the Prud. Com. struck out on account of lack of information, (By the way my letters of July 7 & 8 '85 were intended to accompany our Estimates. They give full information on that as well as other points

about which you seem to have been in the dark when considering
the estimates) is now in Tiflis with Amerhamian. We came
to Erzroom from Tabriz last Summer, & thinking he would be safe, we
sent him to Alashgird to teach. However, danger arising, we were
obliged to send him out of the country. We now think of setting
him at work among the Turks & Armenians of the Caucasus. He
is very anxious to finish his course in College & then return to
~~bear~~ take the consequences among his people in Turkey.

Your kind letters of   were quite cheering to us. We
are acting here according to the very best of our judgments & amid many
discouragements, & your onslaught on our estimates was a bitter
pill for us to swallow. However your kindness in reconsidering
the matter has quite given us heart again. We earnestly hope
to hear good news from our request for the restoration of the full
Estimate for Erzingan chapel.

Our Winter is extremely mild. We have scarcely any snow.
Miss Powers school is unusually prosperous this year. The larger girls
are developing a deep interest in spiritual things.

With very best wishes
Yours Sincerely
R. Chambers.

P.S. How inspiring the news from Japan of the union of the
Presbyterian bodies laboring there & of the hearty corporation of
missionaries & natives! R.C.

P.P.S. Another letter from Russia – this from Samaghar near Echmiadsin – tells of persecution there, which would seem to be instigated in connection with the concerted movement showing itself in various quarters – Tiflis, Shemakhi, Echmiadsin &c – at one & the same time. Our helper writes, after mentioning indications of animosity on the part of Armenians, "A brother's child died at Korpaloo & I was invited to go & perform the funeral service. At the grave a crowd of men armed with ~~sticks~~ clubs came suddenly upon us. One man rushed forward to strike me. I exclaimed "Now is the time for Christ to be glorified." Then I struck up the hymn "O blessed soldier of Christ". We all sung it so heartily ~~you~~ our voices seemed to arouse an echo in the vault of heaven & to be joined in by the saints around the throne. The crowd of persecutors was arrested, as if by ~~the~~ ~~voice~~ hand of God, & separating they drew away. Returning to the house of the bereaved I found strong faith & courage. I was also astonished to find a four year old boy who without mistake sang several of our hymns & gave wonderful answers to questions on spiritual themes. There is a great work here but workers are sadly needed." R.C.

Rec'd Mar. 29.

Erzroom, Mch. 4. 1886.

Rev. N. G. Clark, D.D.,

Dear Dr Clark. Yours of Jan. 29 is at hand. I am very grateful indeed for your kind letter & for the favorable consideration of the Erzingan School & Chapel estimate. Accompanying your letter was one from Mr. Peet intimating that the Lt 100 had been granted.

My letter of last week contained some cheering items. I am sorry to have to present the other side to some extent this week. You are aware that Dr Van Norden has been in Erzingan for some months. Melchonian - the Baptist of Erzroom - & a Campbellite had preceded him & broken ground, so that he found the question of "Believers' Baptism" under discussion. During my late visits there I talked much with the brethren & they all seemed safe, but the Dr has lately baptised two persons - one a young man & recent convert from Gregorianism, the other, one of our Church members. The brethren are greatly exercised about it & our preacher has sent in his resignation. I have written them as best I could encouraging the Church to be steadfast in prayer & active labor for Christ; to treat the two young men with kindness & to be faithful & of good courage. I shall attempt another visit there after the return of my brother & the pastor from Khanoos.

The Dr (Van Norden) is at present my guest here. He is on his way to Russia where he wishes to support him-self & do what he can.

The Erzroom Baptist movement has failed somewhat disastrously. Some few have returned to us but most have become "disgusted with religion". Dr Melchonian has now one member & I think two adherents. Sarkis Effendi, having become Campbellite, has three members & so far as I can learn no adherents. The two bodies have bitter & disgraceful quarrels with one another.

But the worst of all is that the Evangelical name has been trailed in the filth & many homes & hearts are closed against the Gospel that were open before Melchonian came.

In our Girls School there seems to be a genuine though quiet revival. During all the time I have been here I have not seen anything like it in the school. I had charge of the Woman's Prayermeeting the other day saw that both there & at the General prayermeeting last night the school girls sat in their corner paying most marked attention, some of them quietly weeping. Miss Powers's "Talks with our Girls" which she sends to Miss Childs & which are literal transcriptions of conversations (only the real names of the girls being disguised) will show you the character of the work. We hope Miss Powers will be able to return from Constantinople invigorated both in mind & body. She

has done a very genuine work here.

Your reference to something said by my brother with reference to the need ~~of~~ at Erzroom of a "school to raise up preachers & teachers" has arisen, I think, from a misunderstanding. We need to sustain a school here — such as we have now — capable of preparing young men for Harpoot & Aintab Colleges, i.e. a High School. Such a school furnishes us with winter teachers for the villages. We have sometimes complained of Harpoot & I think justly. When we came to Erzroom, six years ago, there was not only a dearth of helpers but also of suitable young men to be educated. We then begged hard that Harpoot — rich & strong as compared with Erzroom — should give us a suitable man or two just to get our work fairly started. It was in vain. In the face of great discouragements we have succeeded in bringing forward some young men & we hope erelong to be able to supply our field with our own men. But the sore point with us at present is that Harpoot receives for 1886 the sum of £t 267 "aid to pupils" in Seminary & College & High Schools in Harpoot city, whilst our estimate of £t 105 "aid to pupils" — £t 39 of which we pay for our pupils now studying in Harpoot & £t 5 of which we pay for one pupil in Aintab, thus leaving for ~~five~~ "aid to pupils" in Erzroom, both boys & girls, only £t 66 — was so very promptly cut down by the Pru'd. Com., while the grant of £t 12 asked for the young Turk at Tabriz was dismissed with a sharp snub. Harpoot field ~~in proportion~~ ~~at the~~ looking at the needs of the two Stations, is very much

better supplied with helpers than Erzroom is. We should not complain were we free to call Harpoot "aided" pupils at reasonable salaries. But 1. Unless in cases considered very urgent by the Harpoot missionaries we are refused the right to call their pupils to our aid & 2. In such cases we must pay salaries which may enable the pupils to pay back in full any sums spent upon them by Harpoot Station.

If the policy of giving aid to worthy & needed young men is to be pursued & if each station is to provide its own men then there surely should be aid given in reasonable proportion to the needs of the respective fields. I imagine that the Prud. Com. has understood that the ~~aid~~ large amount of "aid to pupils" granted Harpoot would be a benefit to other Stations & that therefore other stations might get along with a smaller proportion of aid.

On the contrary Harpoot does not, so far as I know & we have had experience, aid any pupil from any other Station. Besides that, in case of sending one of her aided pupils to another Station she requires a higher salary than she would herself pay, higher also ~~that~~ than would in ordinary circumstances be paid by the employing Station. Your late letter to my brother, indicating that our Estimates were to be restored, has greatly encouraged us & has quite removed our ground of complaint against the Prud. Com. I have written the above simply to explain our position. Harpoot gets less than she needs & could well use, but Erzroom is not content

to be a step-child. Any of our pupils whom we consider fit to become permanent helpers & needed for the work we send to Harpoot or Aintab. But some of our young men become efficient Winter Helpers without going to College; nor does their training entail upon us one moment of extra labor in the High School. They simply take the ordinary course, which of course includes much Bible Study.

Our Erzroom pastor is a good man in every way. He is especially valuable in touring. His weakness is that he very easily becomes discouraged & gives in his resignation to his people several times every year. For the good of the general work & also as a beneficial change for him we make much use of him in touring. He usually goes with my brother & he has spent some months each year in such work. During his absences it usually falls to me to take charge of his work & this affords considerable opportunity for direct missionary work in the City. I am very sorry to say that the Erzroom people do not work as they should outside the city. True they have made several attempts to carry on a work on the plain but they are too easily discouraged. However we are hoping for better things in the future. The brethren in Russia, especially in Samoplar & Echmiadsen, do precisely as is done in the Madura mission to which you refer. Our

brethren of Khanoos & Erzroom have had spasms of such work, but we find it very difficult indeed to keep them going.

On the whole the cheering prospects of our work quite outweigh the discouraging & we go forward in the strength of our loving Saviour.

With very best wishes
I am
Yours sincerely
R. Chambers.

Erzroom, Mar. 4, 1886.
Rec'd Mar. 31.
O. J. Harford

Erzroom. May 5th 1886.

Dear Dr. Clark,

I returned on Saturday last from Erzingan & expect to start on Tuesday with part of my family to attend the Annual Meeting at Van. On my way I intend spending a few day at Alashgird among the brethern there.

My brother & Miss Powers went on from Erzingan to Trebizond where an ordination takes place. Thence Miss P. goes on for a few months to Constantinople & my brother returns to Erzroom.

"The Annual Meeting of our Alliance at Erzingan this year was, in every respect, an advance upon that of any previous year. The Erzingan brethern gave us a truly primitive Christian welcome & entertained us all - missionaries, pastors & delegates - right royally.

"The cause is making decided progress in Erzingan. The preacher has gained the love & admiration of the community. ~~and~~ we look forward to his ordination some time next year. The burden of chapel building prevents the people at present from assuming ~~this~~ the half of his support, else they would have requested the ordination to take place this year.

We were sorry to find however that the Schools have not been a success. Our Mission An. Meeting last ~~year~~ June refused notwithstanding our arguments & protests, ~~to~~ allow an estimate of more than £t1 per month for the Erzingan High School. I

showed then what the result would be. Without a decent school in such a city the work cannot make proper progress. The people cannot be asked to give more ~~that~~ than £t½ per month just now & we cannot get a decent teacher for that place at a less salary than £t2½. Our hope is in getting hold of the young. The school teacher is a helper because he gets hold of the children of Gregorian families whose ~~which~~ doors are completely closed against the preacher or pastor."

Our Alliance Meeting ~~this year~~ was a great joy to us. The pastors & churches are beginning to appreciate the difficulties of our problem & to sympathise with the missionaries as never before. They are learning the principles upon which the work must proceed & are even apter pupils than I had feared they would be. For example:- Before proceeding to the meeting my brother, Miss Powers & myself prepared a draught of the Estimates for 1887 as we thought they should be presented at our Mission Ann. Meeting. In the Alliance Meeting Estimates were prepared, we missionaries sitting & discussing & voting on a perfect equality with the others, & the result was a difference in the sum total of £t4. The Alliance reduced our estimates for the General Work by £t2 & increased those for Special Work for Women by £t6.

No 17 The religious services connected with the meeting & the discussions of spiritual topics & of methods of work were a very pleasing feature. Every year I am more

& more convinced of the wisdom of this co-operative move & astonished that there should have been fears entertained of its success. At the same time I should never have anticipated success had the churches been left to form a "Union" independently of the missionaries & which would have corresponded with the missionaries through a committee. The salient feature of our plan is that the missionaries meet on an equality with their brother pastors & church representatives both in Annual Meety & in Committee. At present our Alliance is practically a normal school in which the missionaries are training the pastors & churches. In course of time the missionaries may decrease in number or drop out altogether with but little interruption to the general work — Only that the material condition of the country is going from bad to worse.

I have given up all hope of seeing a self-supporting church in any of our villages during the reign of the Turk.

There is hope in the towns where merchants always succeed in gaining a little & where we find larger & more compact populations to work among. It is a fact also that the more enterprising & successful villagers are almost certain to move into town & become merchants.

We are therefore trying to make arrangements to push the work in the towns". With best wishes, Yours sincerely

R. Chambers.

May 8th 1882

Rec'd 31 May

Erzroom, June 18th 1886.

My dear Dr Clark,

I reached home from Annual Meeting on Wednesday of this week. The meeting was a most pleasant, harmonious & profitable one. The young ladies at Van ~~Erzrm~~ - Misses Kimball & Johnson - are doing a noble work & are growing into the work. We examined their school & all their methods carefully & were very much pleased. I believe they are really consecrated & growing workers. Dr Raynolds, after some persuasion, consented to give some time to the practice of medicine in order that the bitter prejudice against him & his work might be removed to a great extent. Dr Barnum consented to remain a few months. An associate for Dr Raynolds is a pressing need. It would be well if Dr Barnum could remain there until the associate ~~should~~ could be found. I really do not know how a younger man than Dr Raynolds could work in with him. Dr Barnum will be able from extended observation to give sound advice as to the future of the work there.

With reference to the Erzroom Estimates I should like to ask your attention to the following points:-

1. The item of 50 liras towards the ~~tuition~~ salaries of the two teachers in our High School in Erzroom may seem large to the Committee. But (a) the presence of the two competent teachers relieves my brother & myself entirely from regular duty in the School so that we are left free for touring & other work. (b) The school

is in good order now & promises soon to recover from the blow the baptists gave it, so that we hope to be relieved from the necessity of asking so large a grant in the future.

(c) The School, besides being a regular High School, does all the work formerly done by training classes which demanded much missionary time. So we hope the Prud. Com. will grant the sum required for "one year more".

2. £t150 is asked for Erzingan Chapel & school as a Special for 1886, but, that there might be the greater surety of its being granted, that sum was made to fall within the figure named by the Prud. Com. as the probable limit of Appropriations for the regular work for 1887.

3. Under the head of "Contingents" were placed (a) a sum of £t39 being ~~the~~ the amount we ask you to restore to the Estimates for the current year. It was thought that the Prud. Com., receiving this Estimate for the second time from our Annual Meeting, would be willing to grant that amount to Erzroom without deducting it from the "probable limit" for 1887.

(b) £t60 for the Pert Chapel & school. Much has already been written about this matter so that I need not repeat. We expect that the people will commence building this summer. I hope that we will not be disappointed in this matter again.

(c) £t30 aid to Chapel & parsonage in Karakalissa. The town of Karakalissa we hope to make the chief centre of our work in the Bayazid district. We have about

30 protestants there — young & old. We have had great trouble in getting established there. Our teacher was imprisoned & permission refused us to work there. But the way seems open now. The town is expected to be erected into a Mutessarriflik [?] in which case the importance attaching now to Bayazid will be transferred to it. It is the most promising town on that plain & shows much mercantile activity.

We are glad to have Miss West with us at present. She will give an impulse to the work for women here.

Yours of May 20 with the welcome news of a donation of $35 from Calvary Presbn. Ch. of N.Y., is at hand. I think the intention of that donation is the refitting of a Station touring Cart ~~and~~ which will add much to our comfort in touring parts of our field. The Mission Band of that Church proposes aiding the education of a boy whose history I wrote up for them & which is being printed in the church paper "Our Church at Work," which probably you will see.

With very best wishes

Yours sincerely

R. Chambers.

Rec'd July 12. 5

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Estimates

Erzroom, August 11th 1886.

My dear Dr. Clark,

The elder of our twin boys — Nesbitt Vanduzee — after three years & one week of his parents' care has gone to the bosom of our loving Master. By travelling all night on my way from Khanoos (I had been summoned by telegram) I reached home in time to follow the little body to the grave on Friday morning last. His illness was brief & very severe — a combination of black measles & bronchitis. Our other two boys are recovering nicely as also my brother's child. Hundreds have died in the city.

I spent a month at Khanoos (my intention had been to spend two months) with our helpers there. I gathered the four helpers at Heraunig & gave them lessons in Theology, Bible Introduction, Commentary, Sermonising & English — an hour daily to each lesson. They took hold enthusiastically. On Saturday they separated each to his field of labor & I went from place to place preaching. I should like to carry out the plan each summer if possible.

Our work in Khanoos goes on steadily though slowly. Evangelicalism is step by step leavening the province & there are many evidences of improving spiritual life among the protestant people. Several persons were to have been received to church membership in Heraunig & Chevermeh & we were to have had Communion there last Sabbath. The

Khozluo people have completed their manse — the chapel they completed last Fall. I advanced to them the £t10 which we expect the Prud. Com. to grant as asked for in our Estimates for 1887. The enthusiasm of the people & their self-denying labor — leaving their own fields in some cases untilled that they might draw stone, make brick & lay wall — left no other course open to us.

The country is worse & worse. Robbery & pillage occur nightly. The whole province is in the hands of Koordish robberchiefs who are under govt. protection. The people are utterly cowed — even signing certificates to govt. exhonorating pitiless bands of men who, armed with Martini-Henry rifles, carry off sheep & cattle, burn hay & grain stacks & beat & if need be murder the defenceless villagers.

I had myself several experiences with such bands. They have however a wholesome fear of foreigners.

Turkish soldiers are only second to the robbers in their treatment of the villagers. Money is scarcer than ever. The money lenders of Khanoos are chiefly Circassians who take no notes for money loaned & recognise no govt except that of their chief. They collect money when due at the edge of the sword & enslave for a time those unable to pay. They take ordinarily 60 per ct per annum & often 200 & 250 per ct. per an.

No rain fell this Summer & the crops are poor.

Many fields will not be reaped. Meantime the merciless taxgatherer is cursing & beating the people so that in one or two cases I had some difficulty finding opportunity for Sunday Services. One village sent a deputation to govt & begged the privilege of handing over their land-titles & cattle ~~[illegible]~~ in order to get rid of the taxgatherer. They have paid no taxes this year & cannot pay. One of our Church-members who was a merchant in Herasing, but now bankrupt & paying 25 cts on the dollar, was trying to collect money due him in the village. Straightened as he is he turned away from one house with tears in his eyes refusing to accept their scanty store of wheat ~~[illegible]~~ which they offered in payment of the debt.

Ones heart swells, his blood boils & his staggering faith cries out "How long O Lord, how long?" as he regards the pitiful state of this country.

The day of self-support instead of slowly approaching as we have longed & hoped seems to be fleeing panic-stricken from the scene.

But perhaps this is the darkest moment before the dawn. Souls, I know, are being saved & ground is being prepared for future harvests. You have long prayed for this land. Continue to cry aloud until the heavens open above us.

With best wishes Yours Sincerely

R. Chambers.

Rec'd Sept. 6.

Erzroom Nov. 13th 1886.

My dear Dr. Clark,

Yours of Sept 15th, which reached Miss Powers' hands by last post, has been put into my hands to answer as Miss P. is quite ill & unable for any work.

We were somewhat surprised at the tone of your letter which seemed to indicate that you were still waiting for some definite word from us, or from Miss Powers ere making an effort to secure a lady teacher for us. You will remember that two successive Annual Meetings endorsed the request of Erzroom Station for a lady teacher & so urgent did the case appear that special reference was made to it in the Mission Letter ~~of~~ written by Dr. Barnum at Van in June last. Miss Powers also more than once it would seem, wrote to the Rooms saying that since the Station & Mission judged best that she should have an associate she yielded ~~the~~ point & joined in the application for one.

True at first we all went heartily with Miss Powers in proposing that in place of more teachers from America we should try & get <u>efficient</u> & <u>sufficient</u> native help, which we considered would ~~require~~ involve less outlay of money, less loss of time & better accomplish the purposes to be served by the school. We understand that we had & have yet your hearty sympathy in that matter. The Mission however did not agree with us & we found that the School must fail altogether or we must have teachers from America. Miss Powers is apparently shortening her

her days in the attempt to do what is beyond her power.

As you know her health has been always poor though in Erzroom comparatively good. Last Fall we thought she would be compelled to give up entirely. The attending physician doubted the wisdom of her remaining here over the winter. Notwithstanding her state of health she, with only native assistants & what little help the rest of us could ~~spa~~ give her, has made the school much more efficient than it ever was. Last Spring she went to Con^ple & derived great benefit apparently from the rest & change. But on returning she found herself in a vortex which threatens to engulf her. My wife a few days after our return from Trebizond met with an accident which with after complications became quite serious & she is only now beginning to walk around.

My brother's wife was confined at the same time & is yet ~~unable~~ compelled to be very careful of herself. These things necessarily ~~gave~~ caused Miss Powers anxiety. Some troubles in connection with the school greatly aggravated the difficulties of the situation & she has apparently succumbed. Your letter of course did not cheer her, & it seems to us that the time has come that she must be relieved largely or altogether of the burdens which weigh upon her.

When you add to the above considerations the facts 1. that my wife's health is seriously & perhaps permanently injured & 2. that my brother's wife has two small children on her hands, you will not fail to perceive the pressing need of reinforce=

ments. Now we have to ask not for one but for two & that they reach us as soon as can possibly be arranged.

On another point I must add a word. A native proverb says "Whose mouth has been burnt by hot tea will sup cold milk suspiciously." But if you can provide for us as well as Bitlis or Van is provided for, we will have only words of gratitude for you.

We were glad to get the "Independent's" report of the Des Moines meeting. May God grant a very prosperous year to the Board & to all mission work!

All join in love & best wishes.

Yours sincerely

On behalf of the Station, R. Chambers.

Rec'd Dec. 7.

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[illegible]

Erzroom, Jany 8th 1887.

My dear Dr Alden,

I received in due time your letter explaining the appropriations. I am sure the Prud. Com. feels as keenly as we can the painful necessity of cutting down the Estimates. The disappointment to us of Erzroom is sharp for three reasons chiefly. — 1. The correspondence of last year had led us to hope for a different result.

2. A "limit of appropriations", according to the arrangement made at Constantinople Conference, was reported to our Mission & within that "limit" for each Station was decided by the Annual Meeting of our Mission, after carefully considering the needs of each field. The Prud. Com. has granted to Erzroom, excluding salaries, just £t 302 60/100 less than the "limit" fixed for Erzroom by our An. Meeting. Last year also it happened in the same manner to us.

3. We are compelled to give up entirely cherished plans for the proper occupation of our field. We have had to break our engagements with one preacher & his appointed field & with one large village & 3 small ones which looks to us for help. We have three young men in Harpoot College who will be ready for work in July & our field sadly needs just such workers as they promise to be, but we are left without the means of employing them. My brother could scarcely find courage to tell the Erzingan people that the Estimate for chapel there had been refused.

With reference to the 2nd reason above mentioned I

should like to suggest that the "limit of appropriation" arrangement be discontinued. It has worked mischievously in our case both last year & this.

The existence of the 3rd reason has called forth my brother's resignation. He feels, as I do, that it is better to diminish the missionary force than at present to cripple the native agency. The Board has labored patiently & faithfully for 50 years in this Empire. Let it be patient for another 10.

We dare not both resign. The work must be prosecuted here for a time yet. There should properly be two men here for some years to come. But if we both remain we hope you will be able to encourage us to open up or rather to carry on to a safe & strong position the work in several places which such cutting down as has occurred this year will force us to abandon.

The prayermeetings this week are well attended. We have encouraging reports from our Winter schools. One which last Winter had 35 pupils has now 60, & another which had 40 last year has 80 this.

We hope you are on the track of lady teachers for us. Miss Powers does not regain her strength & the work is distressingly above her strength.

With love & earnest prayers Yours sincerely
R. Chambers.

D. Clark.

Erzroom, March 1st 1887.

Rev. N. G. Clark D.D.,

My dear Dr Clark,

I returned last week from a tour of three weeks duration in Passen & Alashgird. The cold was unusually severe but the roads were good & we accomplished the tour without any serious inconvenience. The Erzroom pastor accompanied me. In Passen we have two schools this Winter. One - that at Komatsor - is under the care of a pupil of our Boys High School. About 17 boys & girls attend. The teacher spends his evenings in a guest-room talking & reading Bible stories to the villagers who assemble. On Sunday a very good audience gathers in the school-room. The other school is in Todoveran & is under the charge of the pastor. He was to have been assisted by his daughter a pupil of our Girls High School & she actually commenced work with about 15 village girls. But scarlet fever visited the village; the pastor's whole family was seized & the schools disbanded. Over 20 children died - nearly one from each house in the village. The pastor has re-opened the boys school with as yet a very small attendance. The work in Passen is not encouraging. The people are unable to redeem their pledges in the matter of pastor's salary. Hope long deferred & deepening poverty paralyze all. One young man, formerly a hopeful pupil in our High School, & for some time an earnest worker in his village, seems to

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the losing his mind. To a companion he pathetically exclaimed "I know that God is no hearer of prayer or He would long ago have heard me". Poor fellow! he has voiced the timid thought of thousands in this land. The Passen church is just about where Sardis was when John saw his vision. We are compelled also to insist upon what may appear to the American Churches as a fair share of self-support. But our appeals & exhortations, instead of stimulating the people only serve, in many cases, to deepen & harden the ~~feeling~~ stupor of hopelessness which holds them.

Schools are very few in number this year in this district!! Of the 23 Christian villages only 5 are supplied with schools. Our colporteur sells but few books. Most of those who read are supplied with the Scriptures. The number of "readers", on account of the paucity of school privileges & the general depression, is increasing very slowly indeed. Most of the books sold are given in exchange for wheat & barley, as there is ~~no~~ little or no money in circulation. This entails inconvenience & loss. A 25 ct Testament is given in exchange for a bushel of wheat or two bushels of barley. The ~~cost~~ expense of collecting this barter from the various villages & transporting it to the city market near about doubles the ~~price~~ cost of it & it must be sold at a loss. Village merchants charge double price for their goods & thus cover cost of transportation.

At Khadour we spent several days. Our preacher there has a Bible Class every evening, attended by about

thirty persons, some ten of whom - ~~children~~ young men, only five of whom are protestants — read in turn ~~from~~ & answer well put & often searching questions. The remaining twenty - including Gregorians & Catholics, among them the village headman & several chief men — are also questioned im:partially & answer as they can. All show interest in the lessons. This has been continued all Winter. We re:ceived one young man into the church. Other four were examined & will likely be received erelong. On Sunday Feby 20 ~~th~~ we celebrated the Communion of the Lords Supper after the protestant fashion for the first time in that village. It was an impressive occasion. The little room was crowded & many of the audience were noticed weeping. The entire village would have been present had a place been found sufficiently large for the ~~aud~~ audience. The attention paid was most respectful & earnest. Ours was the first & for years the only school in that village. Now there are three schools — the Catholic, with one teacher & about 20 pupils; the Gregorian, with two teachers & some 40 pupils, & the protestant, under charge of the preacher, with a dozen pupils. The Catholic & Gregorian teachers work for a salary of $2 20/100 per month each, mostly paid in grain, & out of that feed & clothe themselves! These salaries are paid in large part by a Society in Constantinople. To eke out a subsistence they do more or less farming. Apart from the three schools in this poor village the 25 Christian villages of the Bayazid province

have only three schools! If the protestants could only afford to open a school in each village we should soon have a surfeit of educational facilities. Khasdour contains about 900 inhabitants. The tithes for 1886, collected with great severity, amounted to £t155. This tithe is made up of the sheep tax & the eighth of all produce of the field – ~~grain~~ wheat, barley, flax & hay. Multiplying £t155 by 8 we get the value of the total crop & the increase ~~of the sheep~~ flock. Dividing that by 900 & deducting the 1/8 taken by the govt. we find that the means of livlihood for the year 1887 available for each person is just 539 cents. From this amount must be deducted the seed grain which must be reserved for the Spring sowing & which would amount to about 1/3 of the whole. Every one who can manage to secure credit for himself or his backer is in debt & pays an average rate of 20% interest per Annum. The hay tax is very oppressive. The Government professes to take one in eight & one half & to estimate the hay at one para per lb. But the tax-farmer takes 1 in 8 & estimates the value of the hay at 1½, 2 & even 3 paras per lb. Thus one bundle of hay weighing 90 lbs is valued at from 135 to 270 paras. The eighth of that is 16⅞ to 33⅙ which is within a fraction of the full value of the hay. Sometimes – in 1885 for instance – they hay tax of Khasdour exceeded the total value of the crop. The result is that the people

harvest as little hay as possible, keep ~~the smallest~~ a small number ~~possible~~ of cattle & sheep & feed them scantily.
The grain tax is taken in kind, the hay tax must be paid in currency. Soldiers quarter themselves on the village & often commit unnameable crimes until the people get rid of them by paying the amount assessed. Hence the necessity the farmer is under to borrow money at any rate of interest the usurer may dictate. I have seen farmers who paid as much as 250 per cent per annum. In Khanoos province the most common rate is 60 per ct per annum. How are people in such circumstances to support pastor & teacher? How can American Christians say to such people: "It is true you give a little but your proportion is very small. You must increase your donations or we will cut off our gifts"? To insist upon self support is suicidal. To withdraw support is simply to quit work.
The only resource, so far as I can see, is to follow the fashion of the country & make our village pastors farmers. They can live in simple fashion on the produce of their fields with the assistance of what the people may be able to give. This plan I have had in mind & have discussed more or less for years & am satisfied that it is feasible, in case means can be found to purchase fields which, like chapel & schoolhouse, would remain

the ~~prospect of the congregation.~~

¶ From Khasdour we went to Toprakale, Youzalou & Karabazar, where though we have no distinctively protestant work, yet we found many most cheering evidences of the spread of evangelicalism among all classes of the people. We were invited to preach in the churches & were received not as strangers but as brethren. The state of this whole plain is peculiar. Our books are read everywhere & our principles accepted. Priests who defend all the rites of the old church are laughed at & called dotards. The churches are empty. Nobody believes in the existing state of things in the church, but nobody is ready to make a stand for reform. True, we met one man who, in my opinion but narrowly escaped being a prophet of reform among his people. Years ago he was an infidel, having read works translated from the French. But he made a thorough study of the Bible & to use his own words, "My feet are on the rock. I am a sealed servant of the Lord Christ." He is a man of commanding appearance & tone & I listened with wonder for two or three hours to his conversation in the midst of a knot of friends. He has evidently had much influence. He made a marriage feast for his brother & among others invited our Khasdour preacher

to go with him to a neighboring village to bring the bride. A night was spent in that village. No wine or strong-drink was permitted & the evening was spent in Scripture reading & discussion & prayer. ¶ "In one village we entered a guest room unexpectedly & found a dozen men engaged in Bible study. Two who were the leaders, had Bibles open before them. Others villagers followed us in & all listened with attention while we preached.

In one village where we remained two days the priest & some of the leading people would not be separated from our company. They came early in the morning & staid with us till late at night. The priest took his turn in reading & explaining the Scriptures, which however he never does in the church service. He got into discussion with the priest of a neighboring town, an old man. The old man defended pilgrimages, picture-worship, intercession of saints &c &c & was scandalized to hear the protestant view from the young ~~man~~ priest's lips. The old man returned to his town in great grief & related the affair sadly to the teachers of the Gregorian school. These laughed at the ~~old man~~ him & told him the young priest was right.

no ¶ But none of these people have any idea of becoming protestant. The national spirit is too strong & the spiritual life too sluggish for that.

"God grant that the blessing which we look & long for may soon make its presence

felt.

We are very grateful for the additional £t 75 which the Prudential Committee was good enough to grant.

You rightly judge that the Erzroom Station would not consider it wise for Miss Brooks to return here.

With prayers & best wishes

Yours sincerely

R. Chambers.

Rev. R. Chambers,
Erzroom, Mar. 1, 1887,
Rec'd Apr. 5.

P.S. Meteorological Record of Erzroom for 1886. Kept by the teacher of our High School.

	Mean Temperature Fahr.	No. of Cloudy dys.	Rainfall inches.	Snowfall
January	18 2/3	12 2/3		1[illegible]
Feby.	22 3/4	15 1/2		2
Mch.	34 1/4	13 1/3	1/2	5 1/4
Apr.	39 1/3	20 1/2	1 1/4	19 [illegible]
May	53 1/2	15 1/2	1 3/4	1 1/4
June	60 1/2	10 2/3	2 3/8	
July	64 1/3	5 1/2	7/8	
Aug.	66 5/6	7 1/2	1 3/8	
Sept.	55 3/5	8	3/4	
Oct.	45 3/4	7 1/3	1 1/3	5
Nor.	31 1/5	21 1/3		11 1/3
Dec.	21 1/2	15 1/3		7 1/2
	42 3/4	153 2	10 1/8	63.

At noon of Aug 13 thermometer registered 98; Dec. 19 mean temperature was 2 1/3. Last Winter was mild; the present one very severe, On Friday & Sat. 14 inches of snow fell.

Erzroom, April 29. 1887.

My dear Dr Clark,

It seems that the E. T. M. is to have no Annual meeting this year. We of Erzroom protested strongly against the omission but in vain. The "cutting down" seems to have discouraged many of the brethren & some seemed to hope that the Lt 100 saved by omitting An. Meeting might be obtained for the General work. We have felt however that never was an An. Meeting more imperatively necessary than in the present circumstances. In fact I think we should hold a mass meeting to consider carefully the present needs & the prospects of the work & either ~~[illegible]~~ adapt our work to the action of the Prud. Com., or make such united representations ~~[illegible]~~ as would carry weight at Boston.

Now it remains for the various stations to communicate directly with the Prud. Com. We have the following matters to place before you at the present moment:—

1. In reference to the question of the discontinuance of the Harpoot Theol. School we would say, ". It is not a matter of very special interest to Erzroom, for (a) Our young men would very much prefer going to Marsovan & the expense would not likely be much in excess of that at Harpoot & (b). Our field is supplied fully. In fact with the diminished appropriations we are in straits as to the employment of the three young men whom we sent to Harpoot from ~~[illegible]~~ here &

who return to us this ~~fall~~ Autumn. 2. Still we think the Harpoot Seminary should be continued & made more efficient. Our reasons are chiefly, 1. Men trained in the interior are better suited for work in the interior. Harpoot is much more interior than Marsovan or Marash. 2. Even the small difference in the expenses of ~~the~~ a course at Harpoot as compared with one at Marsovan or Marash is a matter to be considered. 3. Removal of the Theol. School would be a severe blow to the work in the Harpoot field, as the Harpoot brethren will no doubt fully explain.

2. Towards the close of last year — in fact during the month of December — two attempts (one of them so boldly & skilfully made that we were really alarmed by it) to burn down our High School building were made. We immediately urged Mr. Peet to get our buildings insured which he at last succeeded in doing. We have no appropriation to meet the insurance premium & no margin from other appropriations to apply to that purpose, & therefore we have to apply to the Prud. Com. The premium on the buildings alone (£t 2500 at 5/8 of 1%) amounts to £t 15. Mr. Peet has already paid £t 12 3/4 & charged to us — that is the amt of premium on insurance of the School building & the new house. He has not yet reported the insurance on the old house to us. ~~yet~~

3. Our Erzroom High School, for the accommodation of which we have a fine building, is in need of encourage[ment]. We consider it not only a necessity to the work but also

most essential feature needing aid from outside. We are almost in despair about the village work & we think the best way to insure a future for it is by maintaining well our High School. Village boys attend it from one to four years & return to their villages fairly educated & thoroughly permeated by evangelical truth. There as merchants or farmers they become christian workers. Already we have some fruits to show. But any of these boys find it difficult if not impossible to provide for more than their food & clothing while at School, so that they cannot aid in providing for salary of teachers, fuel &c &c. The school at present draws few except protestants from the town on account of its poor equipment. Nor can the protestants of the town help much in the equipment of the school as they have to strain every nerve in order to keep their church in running order. The School needs a head teacher & two assistant teachers. It needs a yearly income of £t150. Of this sum, in case we succeed in carrying out our plan of raising the other £t100 & thus putting the School on a good footing, we can by tuition fees & subscriptions here provide about £t50. The Board at present grants us £t50 but may not continue that aid many years.

Our request is that the Prud. Com. allow us to make efforts to raise, outside of the constituency of the Board,

funds for the support of the school to the amount of £t 100 of annual income. This school would not have to come into serious competition with the other schools of the town. Its aims & methods are different. 1 It is Evangelical which they are not. 2 It receives Turks & Persians as well as Christians, which they do not. 3 Its boarding department receives pupils at less than one half the charge made in the Sanasarian School (Gregorian Boarding School for boys & young men). Only the sons of rich men can afford to attend that school. We hope the Prud. Com. will not reject our plea or pass over this matter in silence. If further & more particular information is required please let us have a list of questions on the subject which we may answer.

We have good reports from various parts of our field so far as attendance on services is concerned. In some cases also considerable spiritual life is manifest.

With best wishes & earnest prayers

Yours sincerely

R. Chambers.

Rev. R. Chambers,
Erzroom, Dec. 29, 1887.
Rec'd May 23.

Erzroom, June 6. 1887

My dear Dr Clark,

The Annual Meeting of our Alliance was held in Khanoos May 21st to 24th incl. It was a very pleasant & profitable meeting indeed. There were present my brother & myself; pastors Hagop Tashjian Erzroom, Boghos Karahadian Khanoos, Ohannes Harutunian Chkarich, & Sukias Avedisian Passen; licenced preachers, Sirapos Ohannesian, Erzingan & Hazaros Malorian, Alashgird; Other helpers Karakeen Chitgian, Khozloo, Armenag Simonian Pert, Murad Mirakian, Chevermeh, Pompish Nazeli of Girls High School, Erzroom & Oriort Maklahane of the Hearing School; representatives of Churches Simon Donatosian of Erzingan & Arakel Ohannesian of Khanoos. The voting members were the missionaries, pastors & representatives of Churches. Bod. Boghos Karahadian was elected president & my brother vice-president. The meetings were all pleasant & harmonious. The reports on the whole, even in the financial aspect, were more encouraging than had been expected. The Passen & Khanoos churches have quite failed to meet their obligations. The pastor of the former church, Bod. Sukias Avedisian, has opened a shop in his village & assisted by his two sons proposes to support himself & at the same time perform pastoral work. He asks only for the Board's allowance for 1888. The Khanoos pastor, Bod. Boghos Karahadian has for years been receiving £t 9 from the Board & £t 27 ostensibly from the people. The greater part of the latter sum

Rev. R. Chambers. 5

however he has himself provided by bee-culture & ~~strong~~ giving fields to sow on shares. The difficulty is that when these pastors die or remove the people will need renewed assistance or remain destitute of religious ordinances. Years of economy & good management during which the Board has aided them have ~~enabled~~ placed them in a position to partially support themselves. But a new comer would be helpless. This emphasizes the need of "glebes". Let us buy a few fields in each place & thus render it possible for the successors of the present pastors to help support themselves. The people are not to be blamed for their financial weakness.

"Seven years ago the Khanoos Church (Heramig & Chevermeh) was paying Lt 36 annually for support of preachers & teachers. Now with the greatest difficulty do they provide the one-sixth of that sum. Their representative with tears & choked utterance, apologized for his & the peoples inability to entertain guests, or even to invite for a meal. Three or four years ago even, we were, when visiting there, feasted from house to house, for the Khanoos people were always noted for hospitality. This time only three men (all more or less engaged ~~in~~ merchandise & two of them bankrupt) could invite us - each to one meal. ~~ . . .~~ The whole burden of entertainment was on the pastor. The material condition of the people is pitiable in the extreme. Is self-support possible in such circumstances? Christ praised the woman who gave "all her living", but He did not demand her "two mites". Dare we cast these people off & go to more hopeful places? That is also impossible.

We must therefore either continue & increase our support, or provide "glebes" for the pastors to work. By all means let this be done where at all practicable, as in Passen, Alashjird, Heraniy & Cheverneh, ~~and~~ Khozlos & perhaps Melikan. The Alliance heartily commended the plan. We did not put in an estimate as the limit would not allow it & the Contingent list of pressing & necessary items was already large.

The Khozlos people are awake & at work as usual. Last year they built the preacher a house, the year before they built their chapel & this year they are building a stable for the ~~pastors~~ preachers horse, cow & sheep & in the stable they will build an "oda" to serve as school in the winter. They bring all the stone, make the bricks & lay up the walls only asking from us a small sum of money with which to buy the necessary beams & pay for one skilled workman to superintend the work. We put in an estimate of £t6. We are much encouraged by the state of the work there.

In Pert we saw that the lack of a proper place to meet for worship & in which to hold school was rendering all our expenditure there apparently useless. Suitable buildings are extremely few & rents extorbitant. So far we have had the corner of a stable at £t6 per year. The place was inconvenient & unfit & people were not attracted to the service there. We could not see our way to drop the work there as it is a centre necessary to us & moreover quite hopeful. You will remember that for years we have been trying to get an appropriation for a building there.

and have been grievously disappointed at the repeated failure of our application. Seeing the state of affairs we decided to purchase at once. A good chance offered itself — a house containing accommodation for preacher & family sufficient for several years & a room for school & Sabbath service, together with a large garden affording ample room for future buildings — all for Lt 55. The owner had become bankrupt & was obliged to sell. The people have provided Lt 20 cash. We put in a contingent estimate of Lt 20. We were compelled to make it "contingent" because we could not squeeze any estimate for building within the assigned limit. The remaining Lt 15 it is hoped will be covered by the people with the help of outside friends. We are therefore depending upon a grant of Lt 20 from the Board. We felt compelled to this course & were sure you would justify us in it.

The Lt 150 for Erzingan Chapel we put in again. We hope the Committee may be able to grant it this time. I am very anxious to spend next winter in Erzingan with my family. I will take my family with me to Trebizond when Miss Powers goes & will put Mrs Chambers under Dr Parmelee's care for a month or two. We will avoid going to Con'ple for the winter if possible & return to Erzingan.

The "Circular" in re Co-operation was submitted to the Alliance & was referred to a Committee with instructions to revise the Constitution of the Alliance & bring it into harmony with the requirements of Circular & report to next meeting.

Yours Sincerely,
R. Chambers.

Erzroom June 6, '87
Rec'd July 5

Erzroom Station Report for 1886.

I. Churches. The churches of the Erzroom field are five in number. Of these the best worked & most flourishing is that in the city of Erzroom. The community consists of 35 families in which are found 78 males over 21 years of age. The church members number 51 & are very carefully looked after. Discipline is strict & impartial, & is exercised in the case of non-communicants also. During 1886 two young men, non-communicants, were disciplined, & made confession of their faults before the whole congregation, promising to be thereafter exemplary in their conduct. One venerable member, the deacon of the church, was suspended for a few months & publicly rebuked. None were excommunicated during the year. Eleven new members were received. The average congregation is nearly 200 (the majority of whom attend Sunday school class also) or an average of nearly 6 persons for each family. The contributions averaged over $9 per family. The prosperity of this church results from the constant & zealous labor expended upon it.

As a community of Christians it lacks spiritual life & missionary zeal. The pastor is often discouraged & periodically resigns. The Baptist intrusion (which gave a check to the work) & the general business depression make it very

difficult for the Church to discharge its pecuniary obligations.

Heramig & Chevermeh, which together form one church, is the oldest Church organisation in our field. It has a community of more than 400 protestants of whom however less than 100 are males over 21 years. The Communicants number 30 & the average attendance is over 200. Total contributions for 1886, $60. This was once a flourishing & vigorous charge, but seems utterly prostrated by poverty & the discouragements arising therefrom. Four members were received during the year. The pastor supports himself in large part. He has a few fields which he gives out on shares & he keeps an apiary. The Bible is a familiar book & protestant modes of thought are very prevalent in these villages.

Todoveran & Komatsor. – A Chronic case. About 80 protestants. Over 21 years of age, 25. Total of communicants, 20. Average Congregation, 25. A quarrel of more than a year's standing in the Todoveran Community has depleted the Chapel & disheartened the pastor. The Gregorian priest of Komatsor was once upon a time the protestant preacher there. He is still protestant in heart. He says protestantism alone is right. "You, young man, can, being strong & hopeful, ~~hold~~ holdout. I couldn't." Whole community permeated by protestant principles, but has "not yet received the Holy Ghost." An important centre for work in the populous Passen plain.

Hazark & Pakarich. 145 protestants. Over 21 years, 47. Re=

ceived to Communion during 1886, 6. Total membership, 24. Total of contributions $100. Average attendance 110. Just recovering from effects of the bitter persecutions of the past three years. Last Dec. an apparently complete reconciliation with former persecutors effected. Evidences of spiritual life & good promise for future. A centre of considerable importance.

Russia — sadly needs organization. Permission is refused us to visit the country. The evangelicals have for years been striving in vain to obtain recognition on the part of the Govt. Meantime the Kars portion of the field is being drawn in different directions. The B. & F. Bible Socy. Agent, Mr. Morrison, has been visiting Karakala & encouraging the people to look to him. Mr. Haïr, Swedish missionary, in hearty sympathy with us, but perhaps a trifle more communistic in his notions of Church govt., also visits that community receiving members & dispensing the ordinances. So far we have failed to secure the settlement of a suitable pastor in that interesting & important village. Two young men, very hopeful, natives of that village, & Russian subjects, are now in our School preparing for the work; & through them we hope to get the work into better order in that district. In the Etchmiadsin district we have an unordained evangelist & an ordained deacon; & the work is most interesting & prosperous. From the 7 Russian out-stations are reported 428 protestants, of whom 75 are communicants. Average attendance on Sabbath services 270. We have

so far been unable to secure a good understanding among, and concerted action on the part of those who are willing to work for the Evangelical cause in this most interesting & promising field.

2. Preaching Places. These are occupied by licensed preachers & other helpers. They were, during 1886, five in number, not counting those in the Caucasus. About 300 registered protestants. Average attendance 230. Contributions about $200. All these are important & hopeful centres & may become important factors in the progress of the work. The most important is Erzingan which we hope ere long to see taking the rank of a Church with an ordained pastor.

3. Education. Total number of schools during 1886, including High Schools, 15. Total under instruction 576 — a falling off of 128 as compared with 1885. This falling off is accounted for as follows:- A school of 65 scholars had to be disbanded because of great pressure of evangelistic work upon the helper & failure to find an assistant for him. One was disbanded for lack of funds. Two were nearly depleted by scarlet fever. Another was depleted by the jealousy & competition of the Gregorians & Catholics. On the other hand considerable enthusiasm was developed & numbers more than doubled in two places. And the signs now encourage the hope that during the present year we shall more than regain the lost ground of 1886.

4. Indirect Results. The preceding figures give but

little idea of the extent to which evangelistic principles have been proclaimed & to a greater or less degree accepted throughout the field. Colporteurs have widely distributed the Scriptures & knots of Bible readers are found where it would be imprudent to think of establishing a protestant service. Everywhere the preacher's occasional visits are received gladly & he is freely consulted on religious matters. Generally the people are very shy of the name 'protestant'; the higher ecclesiastics are very alert, & the village protestants are not only poor but we might say poverty-stricken. If we can succeed in occupying with good men a few centres & from those centres work by means of the pastors & occasional evangelists, not to proselyte but to evangelise the old communities, I am sure we shall meet with success & blessing.

5. The Field Occupied. Erzroom consists of 4 Sanjaks. The central Sanjak, always excluding Sephi which belongs to the Harpoot Station, contains 230,000 inhabitants, is divided into 6 Cazas, in 4 of which we occupy advantageous points. There is yet new ground that should be broken.

In Bayazid with its 5 Cazas & 47000 inhabitants we occupy as yet but one village. In Erzingan with 4 Cazas & 106,000 inhabitants we occupy but 3 points. In Baiboort with its 4 Cazas & 124,000 inhabitants we have no work at all. Apart from our present staff of workers we should have three evangelist-Colporteurs to break ground in districts where

as yet we have no work at all.

6. Plan for relieving the Board from the support of points long occupied but incapable of self-support.

The Country is poor. The protestants are generally from the poorest classes. None of our village outstations in Turkish territory is likely to be self-supporting for years to come. All are in constant dread of sudden & violent dissolution by the withdrawal of the aid of the Board. We occupy no place that is not a centre. We cannot afford to give any one up. We cannot afford to shoulder ad infinitum the burden of these outstations. What shall we do? Our preachers are evangelists for all the country around. We must not stake the evangelization of large districts upon the precarious support which a weak village community may be able to afford its preacher. The purchase of glebes in connection with parsonages would relieve the Board & secure permanent occupation. This system did much for Scotland &, in the early days, for Canada, enabling weak & scattered congregations, which otherwise would have been entirely destitute of religious ordinances, to support pastors. All schemes have their weak points. Perhaps our present scheme, indefinite grants-in-aid from the Board to perishing charges, is in the present state of things the weakest of all. The scheme here proposed is that by which the village communities of the old Church are enabled to secure the residence

among them of their priests. In Alashgird Lt 25 would secure about 15 domans (over 100 acres) of good land. A further advance of Lt 10 or Lt 15 would enable the preacher to provide oxen & secure the cultivation of the glebe on shares. Thus an outlay of Lt 35 or Lt 40 would secure the continuous services of a preacher in the future, in the village of Khasdour, for example, & the surrounding district. That is; the salary of 1½ yrs paid in advance would relieve the Board of the necessity of making any further grant-in-aid for salary, & would at the same time place the people in a position to support a pastor in all future time. Several other places in our field might be treated in the same way.

Chas. Dudley Warner describes a boat race on the Nile. He says that the attendant commotion, the furling & unfurling of sails, the shrieking of cordage, & excited shoutings of the boatmen was calculated to give one the impression of tremendous speed. The speed actually attained was one mile in three hours, - eight miles per day. But they were toiling up-stream, often no wind filled their sails & sometimes the boats had to be lifted bodily over sand bars. The memory of that picture often comes to me when I think of ~~the~~ our toil in this land. But after all the Master does not demand from us ~~his~~

brilliant success so much as faithful toil. Toil for Christ is in itself success. Success too, in the secondary or apparent sense of that word, will ~~also~~ surely come. "They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing forth the seed; he shall come again with joy, bringing his sheaves with him".

Respectfully Submitted,

Erzroom, May 14, 1887. R. Chambers.

My dear Dr Clark,

We leave on Tuesday next for Khanoos where the Annual Meeting of our Alliance takes place. Thence my brother with his family goes to Harpoot Annual Meeting. Cheering report from Pakarich school. About 90 scholars attended in winter - of course nearly all Gregorians. Gregorian priest got stirred up, went to Erzingan & secured a teacher of his own creed. So now there are two schools in that village. But our teacher is holding his own finely & will win in the end. In Erzingan a priest has come out as evangelical preacher in the old community. Has been ordered to ~~go~~ keep quiet but so far refuses. Has quite a following & is in frequent consultation with our preacher. Quite a stir in the city. But sad to say Rev. Mr. Amirkhanian, B. & F. Bible Society agent in Tiflis, so says the M'shag of that place, has been exiled ~~banished~~ on account of his zeal in preaching to some ~~[illegible]~~ spying priests of the Orthodox Church. Let protestant Christendom send up the prayer of faith for that faithful witness.

× Body was found day before yesterday. The doctors report that he died of apoplexy induced by falling over a precipice. Others suspect foul play.

Day before yesterday the Jesuit missionaries of this city went out to our Summer tenting place (which is quite a place of resort) to spend the day. One of them separated himself from the rest saying that he was going to take a walk ~~among~~ on one of the hills near by & disappeared. Since his disappearance diligent search has been kept up night & day but in vain. Koords may have murdered him, wolves may have devoured him, or he may have fallen over some precipice. He
× knew ~~no language except~~ both Turkish and French, ~~they say~~ & was quite a botanist. Several bunches of flowers which he had gathered have been found.

Your very kind letter of April 8 is at hand & cheered us not a little. Your words of faith & courage ~~are~~ very inspiriting. I have taken courage from your appreciative mention of the "glebe" scheme to mention it in my report. I have had such a scheme in mind for years & mentioned it to some brethren at the Constantinople Conference of 1883. I have talked with pastors & business men about it. I can think of no other plan for securing the perpetuation of our work among the villages. We want to secure the permanent settlement of a good man in each of several groups of villages. His influence will extend through the whole group, but perhaps only a few in the village where he lives will become protestant in name. Self support in any of our village charges is a thing of the very dim future. It would be presumptuous on our part to refuse to look at the matter from a business point of view & to cast it aside saying,

"We need not glebes but a Pentecostal Outpouring". This latter we need & pray for & expect. At the same time we must erect a tent manufactory for the Apostle. The great objection urged (by brother missionaries) is that it will teach the people to rely upon other sources of income than the "gifts of willing hearts". But "As a matter of fact they rely on outside sources now. 2. They are paralysed in their efforts by the fear that that support may at any time be withdrawn & they know that they will then be utterly destitute. 3. The preacher is not for the few protestants but is to be & actually is a source & centre of blessing to hundreds who can never be expected to aid in his support; while hundreds, not knowing it, are saved by him as an instrument. 4. The question really is: shall we drop the work altogether, or continue it on the present unsatisfactory basis, or adopt a scheme which is cheap, practicable & proved. Land is cheap in most of our villages. I have made an estimate for Alashgird in my report. In other villages it would require rather more. Land is here cultivated in alternate years, so that a 100 acre glebe means 50 acres of land to be cultivated each year. We can count on an average of 5 fold. One half of this would go to the cultivator. From the other half must be deducted the seed. So that over 100 bushels would remain to the preacher — value in Alashgird $25. But on the straw & pasturage he could keep cows & sheep. This with what help the people could give would make his support equal to that of the well to do villagers. During three months in Summer he would devote most of his time to superintending farming operations. All the rest of the time — 9 months — he would be free for evangelistic work in his own or other villages. God grant that the

$1000 appeal for Turkey will speedily be forthcoming & that the Committee will be able to

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Trebizond, July 26. 1887.

My dear Dr. Clark,

I am now here with my family. We brought Miss Powers to the coast. Arrived here last Wednesday. Miss Powers went on to Constple by last Saturday's boat & expects to have Miss West's company to America. We were very sorry to have Miss Powers go. She has endeared herself very much to us. Her work in School & among the women has been most conscientious & unremitting. Her weak health & state of nervousness made her work a burden quite beyond her strength & yet the amount she managed to accomplish was most encouraging to us. We hope a year in America will help her so that she may return to us with strength for work in years to come.

I have spoken but little of the state of Mrs Chambers health because I was in doubt as to the course I ought to pursue. At the time my brother wrote asking permission for a possible visit to Constple for medical assistance her health was in a bad state indeed & in fact it seemed as though we should have to ask permission to leave the mission altogether. However we are glad to be able to say that her general health is greatly improved & is still improving. She has a local trouble — enlargement & displacement of

the womb, for which Dr. Parmelee is treating her. He seems to understand the case well & we hope for good from his treatment. Our plan is to remain here a few ~~months~~ weeks & then to return to Erzroom with the hope of spending the Winter in Erzingan. Our absence just now is not of so much consequence to the work, as all the schools have two months holidays & the people are busy with harvesting operations.

We are very pleasantly situated with the Parmelees. At considerable inconvenience to themselves they have placed two rooms & a share of the kitchen at our disposal. The house is healthfully situated & we purpose daily baths in the sea. One can scarcely imagine what a pleasant change it is to us from bleak Erzroom.

Rain has failed more or less throughout all Turkey this season. A few weeks ago breadstuffs suddenly more than doubled in price at Erzroom & prices are still going up. The surplus of last year's crop is all in the hands of unscrupulous speculators. Robbery is greatly increasing. Never have we had so much cause for anxiety as to the safety of our friends when travelling. Three weeks ago one of our school boys, a short distance outside the city walls, was set upon & fired at by soldiers. When the colonel of the regiment went to the spot to

examine he found there a man dead with a bullet wound in his back. Such things are of almost daily occurrence on the most frequented roads & in broad daylight.

"Hitherto the Lord hath helped us."

Most of the Trebizond people – the women & children especially – are out in the villages, so that the Sabbath congregations are small. But I was much pleased to see a fair gathering at last Sunday's service, including several strangers.

My brother will have written you about our Estimates. I hope the American churches will not fail to deal liberally, though one cannot help but acknowledge that this country seems like a hopeless case. Still there are souls to save; and though we may see the country growing poorer & poorer & the churches weaker & weaker financially, yet the power of the Gospel is working here & in ages to come we shall bless God that in the day of "small things" we fainted not.

With grateful love & earnest prayers,
I am
Yours sincerely,
R. Chambers.

Trebizond, July 26, 1887.
Rec'd Aug. 20.

H. N. B.

Trebizond, Sept. 13. 1887.

My Dear Dr. Clark,

I have yours of Aug. 3. for which I have to express my sincere thanks to you & the Prud. Com.

I have not felt however that I could take advantage of the permission to go on farther than this. Our visit here has entailed very little extra expense & I think Mrs Chambers has received some benefit. Her trouble is of the womb & connected with change of life. She is now 45 yrs old. Her most marked symptoms are, 1 nervous debility, 2 Considerable enlargement & displacement of the womb, 3 frequent numbness of the limbs & 4 frequent dizziness. Her general health however has improved & Dr. Parmelee thinks that with care she may remain a year or so more in the field without serious inconvenience. He is also writing to Dr. Goodell of Phila, a specialist, it seems, in that line; & will give us the benefit of his advice. So we have decided to return to Erzroom at once, beginning our journey (D.V.) tomorrow. Thence we expect to go on to Erzingan to spend the winter. The work there is very needy of close supervision. Nor could the needed attention be given the work there in case of my absence, as Erzroom is very short-handed. We are anxious these days lest our work receive a serious check on that account.

But we have no doubt you are doing your best to secure us the needed reinforcements.

Besides the two lady teachers we may have to ask for a third man. The indications are that, in case Mrs Chambers' condition is not decidedly improved by next Spring, I will be compelled to ask leave of absence; & in that case Erzroom even with its quota of lady teachers would be weak-handed. Then on my return, my brother's family would likely be feeling the need of change; so that Erzroom seems likely to be left in a weak state unless you can send us a third associate. I hope also that the Prud. Com. may find itself in a position to grant the amt asked for the Erzingan Chapel.

We have much enjoyed ourselves with the Parmelees. Their house is well situated from the point of view of health. I should like to put in a word for the Trebizond work. It seems to me important that this city should be well occupied. There seems to be a decided interest among the Greeks. Every Sabbath there were strange faces. They come & go; & they say that many Greeks would come in case service in Greek were held regularly. This is quite an important town & several nationalities can be more or less reached here. I hope also that this house

may be remain the property of the Board. It does not seem disproportionate to the place. It is a good house but has many peers in the town so far as the building is concerned, though few houses are so healthfully situated.

We pray earnestly that the Coming Annual Meeting will prove a great impulse & rich blessing to the work.

With best wishes & earnest prayers –

Yours sincerely,

R. Chambers.

[illegible]

Trebizond, Sep. 13, 1887.

Rec'd Oct. 8.

Inf.

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Erzingan, ~~Dec 22~~ 1887.

Rev. N. G. Clark, D.D.,

My dear Dr. Clark,

I returned ~~[illegible]~~ on the 5th inst. from a visit to Pakarich & Hazark. In the former village, where the pastor resides, there is always movement. The light entered these villages from the region of Broussa. The able-bodied inhabitants of the district spend much time in exile. They are found today in all parts of Europe & Asia Minor plying their trade of coffee-pounding & they go by the name of "Digestion-aiders". Some earn much money, a large source of profit being the ~~[illegible]~~ mixtures which they sell for pure coffee. The chief excitement of the region is the exile's return. A father, husband, brother, son, after an absence of from one to ten years returns sometimes with a full purse & an elastic step, but often with hanging head & sorrowful heart. But whatever may have been the ~~[illegible]~~ fortunes of his exile, he is sure of a pathetic welcome. He re-turns generally in the fall of the year. Word has preceded him. A small open space high up on the brow of the hill over which his road lies & which commands his first view of his native village is the place of rendezvous. The whole village troops out, the dogs bark, the young men fire their guns, the old men recount to each other & to anyone else who is patient enough to listen stories

of younger days. Those who are old or feeble wait at the foot of the hill till the first tumultuous greetings & often wild carousal are over. Then the exile runs the gauntlet of the more sober greetings of old men & women. The men he greets with an embrace & by respectfully pressing his cheek first upon one shoulder & then upon the other of the old man & then receiving a kiss upon the forehead. The women he greets by touching their hands with his fingers which he then carries to his heart, lips & forehead. From the 100 houses in Pakarich there are about 200 men in exile, 15 of them being from the 9 protestant houses. Hazark with its 30 houses has 40 sons in exile, 8 of them being from the 5 protestant houses. The necessity for such a wholesale exile is found in the character of the country — a district of abrupt & precipitous hills unrelieved by plains, the possession of which is still contested by the wolves & foxes. The grain fields are for the most part curious little structures with one side & oftentimes the two ends supported by undergirding walls of stone, & do not begin to furnish the means of subsistence for the so-called farmer.

No less than seven different governments of Europe & Asia contribute to the supply of the wants of these hardy mountaineers, & the village school teacher must know enough French to enable him to address the letters of such a wide-spread correspondence. The returned exile often brings with him immorality & drunkenness & Pakarich is said

to be one of the worst drinking villages in the interior of Turkey.

But it was the exiles who brought the Gospel. It was by the preaching of Bod. Ohannes Der Stepanian, now of Rodosto, & Bro Krikor Marashli (deceased) in the villages Bilejik & Eskishehir that some of these villagers were persuaded to embrace the truth. Returning to their village their books were seized & burnt, themselves beaten & excommunicated but they "held fast".

The first visit of an evangelist to Pakarich was paid by Bro ~~Ham-~~ Harutune of Erzingan, a blind helper ~~partsoumn Baltasaran~~, in 1872, but he was soon hustled out of the village. Bro Hampartsoumn Baltasarian, in the same year, who came to spend a few days, was beaten not being given time even to slip on his sandals. After that occurrence the few brethren, in fear, returned to the bosom of the mother church, but failing to find peace were compelled by their troubled consciences to "come out" again & take their stand on the simple Gospel.

On Nov. 2, 1874 Ohannes Harutunian, a native of Chevermeh in Khanoos & whose father had suffered prolonged & bitter persecution for the Truth, arrived with his family at Pakarich. A house costing £t75, only £t15 of which was contributed by the Board, was built for the preacher, who, with the exception of one year as preacher at Trebizond & two years as student at Erzroom, preparatory to ordination, has continued to occupy that field. Nov. 2 of this year he completed ten years of hard work there. He was ordained pastor in the Spring of 1884. During the 13 years of occupancy of Pakarich village the Enemy has never ceased to annoy; but the Church

recounts five principal outbursts of fanatical rage. The last of these continued two years being taken up by the local government on account of the conversion of a Turk. The preacher was often presented with dishes of food which, suspecting poison, he used to bury. Serious consequences & prolonged sickness were entailed upon the preacher's wife by diabolical forms of persecution. Parents were beaten over the graves of their children. Two children of the pastor died within two days of each other. The first was rudely torn from its grave to be re-interred with its companion in an out of the way place where ~~they~~ the little bodies might find rest. Boycotting, imprisonment, stripes & attempted murder have all been tried within the last three years. As a last resort the Gregorians have opened a school for their children which they keep open all the year round & have established the practice of reading the Gospel in the modern tongue in the church services.

My visit this fall was a very pleasant one. The people have promptly paid their annual dues to church & school & have increased their ~~contributions~~ subscriptions for 1888. Pakarich & Hazark form the only village charge in our Erzroom field which keeps up its contributions. It is enabled to do so by the earnings of its exiled sons. The contributions of these 13 houses — Pakarich, 8 & Hazark, 5, ~~4~~ consisting of 150 souls all told, of whom 23 are engaged

in remunerative toil — amounted during 1887 to $132 apart from the expenses of heating & lighting the chapel &c. Only one house among the protestants is counted rich. It consists of 20 souls & the total value of house, fields, flocks & money in hand is about $3000. This estimate values the fields at about $100 per acre. The contributions of the Board for 1887 amount to an equal sum.

At Hazark I preached in the Gregorian church to a large & attentive audience. A priest from the Erzroom plain was a guest in the village & bitterly resented the action of the people in inviting me to preach. The result was a theological discussion between the villagers — no protestants took part in it — & the priest. The latter was worsted, lost his head, & gave utterance to some scandalous sentiments. Upon which the villagers ordered him out of their village; so he mounted his mule & started off over the winding mountain path, making the air blue with his curses. His visit was no doubt more useful to the cause than mine.

A brief review of the expenses & results of the 10 years of regular occupation of the two villages of Pakarich & Hazark shows the following:—

I. Expenditures of money.

	Board	People
~~Expenditures of money~~ (a) Preacher's house	$66	$264
(b) Chapel & school at Pakarich	$330	$550

		Board	People
(c)	Chapel & school at Hazark	$ 66	$ 66
(d)	Ten years saly of preacher (during the 10 yrs)	$ 836	$ 748
(e)	Two winter schools	$ 369	$ 264
	Total expense in money	$ 1667	$ 1892

[II] Results, as apparent today;

(a) An active pastor, assisted by two winter helpers. The pastor also acts as colporteur in surrounding villages.

(b) 150 protestants who act as leaven in their villages & in places which they visit for longer or shorter periods.

(c) 130 houses (the population of the two villages) completely permeated by the truth. The Scriptures in the modern tongue is to be found in every house. The dying call for the protestant pastor. A man, on his deathbed (a strong opponent before) called the pastor to read & pray with him, & advised his whole household to become attendants at chapel, (which advice they didnt follow.) A dying woman, who had been prevented by force from attending chapel, called upon those who had prevented her from hearing the Gospel to come & save her from hell.

(d) Two places of worship, open both on Sunday & week days, where hungry souls may find the Bread of Life & where mens hearts are being prepared for a descent in power of the Holy Spirit.

(e) Souls saved & joy in heaven.

Still our work is not done in these villages. Religious

fanaticism has disappeared, but pride of nation & the cupidity of the Clergy are in full force. Marriage engagements are broken & business partnerships are dissolved in case of one who persists in attending Chapel or in sending his boy to the protestant school. We dare not slacken our hold or relax our efforts there until the Spirit come in power.

In one of your late letters you call attention to the fact that salaries in our field are high as compared with those of other fields & also as compared with the ability of the people to pay. I have several times written you in the hope of correcting what seems to me a misapprehension in regard to that subject. Please bear with me while I repeat ~~[illegible]~~ my argument as it bears upon the Congregations of Hazark & Pakarich. I may refer to other parts of the field at another time.

Bod. Hamturnian's salary is $13 20/10 per month, on which he supports a wife & four children. This is a larger salary than village pastors of other stations of this mission have. But please notice the cost of living which I think you will find to be double (& more) the cost of living in any village of the Van, Bitlis, Harpoot or Mardin fields. Bod. H. gets no gifts from his people, as they (farmers tho' they are supposed to be) actually buy from Erzingan & Tegan a portion of the winter food for their cattle & ~~the~~ wheat for their houses. Every thing that enters his house even to a cup of milk for his sick child the pastor pays for in hard cash. The average prices of the chief articles of consumption for the last 10 years (not including famine

or unusual prices) I append. Wheat, per bush (of 60 lbs), $1; Barley per bush 85 cts; Hay 80 cts per cwt; Straw 20 cts per cwt; Butter 16 cts per lb; Cheese 8 cts per lb; pair gaiters (mens) $4 1/4; Suit of clothes (coat, pants & vest) $9 & up. This region, being in more constant communication with the outside world, demands that preachers & pastors appear better & live better than they do in other stations. The pastor ~~must~~ live better than the people. The village priests of the Gregorian church can live as do the people because they are just as sluggish & as careless mentally & spiritually, & nothing is expected or demanded of them. On the 9th of this month a drunken soldier murdered in our street a young man who with others had undertaken to punish the soldier for a foul attempt upon a young Armenian lad.

A "Blue Ribbon" Society has lately (last week) been established in this city. Four hard drinkers (Gregorians) have taken the pledge. One had bought a supply of mulberries with which to make "raki", but, on taking the pledge, sold it. At a village 2 hours distant our colporteur narrowly escaped a beating last week. He was roughly handled & some of his books stolen.

Today (a few moments ago) I received your circular of Nov 1. We have learned to love & honor you as a father & ever sympathising friend & I am glad to think that we are only semi-officially parting with you. Ere handing this letter over to Dr. Smith please accept this expression of our heartfelt gratitude for all your sympathy & counsel; and breathe for us a prayer & blessing. We will cherish the privilege of writing you at times though of course we cannot expect to hear from you except at long intervals. Yours gratefully & sincerely, R. Chambers

Erzingan, Dec. 22, 1887. Rec'd Jan. 25/88.

Erzingan, Feby. 9. 1888.

My dear Dr. Smith,

I have to thank you sincerely for your most kind letter of Nov. 11, 1887. I have also just received yours of Nov. 1 to the Mission. As you intimate in the latter it is no small trial to us to cut off our correspondence with Dr. Clark. I am keenly conscious that I have not always been as considerate in my letters as the circumstances might require, but I never failed in love toward Dr. Clark & gratitude for all his kindness & consideration, and admiration of his generosity & zeal. May God long spare him to the work of the Board!

None the less heartily do we welcome you to the discharge of these additional duties assigned you. May the Heavenly Father richly bless & prosper you in your administration of this department! We are delighted to hear of your proposed visit to Turkey. I wish very much you could manage it so as to reach Erzroom & be present at our Annual Meeting. You could reach London from Erzroom in 20 days leisurely travel. If the W. T. Annual Meeting could be held in the ~~latter~~ middle part of April & ours about the 10th of May you could attend both & yet easily reach London by June 10. That would take up much of your time & require ~~the~~ an expenditure of strength

but we should greatly rejoice to have your presence & counsel.

I have not written sooner because I have been unable to decide what course I should take. Mrs Chambers general health has so far been fair. Dr Parmelee wrote Dr Goodell & received his answer to the effect that he judged her complaint to be fibroid tumor in the womb. Her attacks of dizziness he attributes to nervous prostration. He says such tumors often pass away without a surgical operation & yet such an operation may be necessary. She is often attacked with dizziness & sometimes with numbness of the limbs & once a month is quite prostrated for 4 or 5 days. It is now 16 months since these complications began. The womb trouble continues stubbornly & her general health is not so good as when we came here in October & yet she is better now than during the 10 months preceding October. Our friends, including Dr Parmelee, who attended Mrs Chambers nearly two months last Summer, seem to think we should not run the risk involved in remaining here where ~~the~~ it is ~~almost~~ quite impossible for Mrs Chambers to be free from care & where competent medical attendance cannot be had. On the other hand we have never felt ourselves more thoroughly useful in the work, or pressingly needed than we have this winter. Everything encourages us to believe that a new work is opening up in

this city & so we are in a "strait betwixt two". It will be a 'hard pull' to leave this interesting work in the Spring. And so we are as far from a decision now as we were last September. Nor are we at all anxious as to the decision of our course, for we know that when the time actually arrives for us to go or decide to stay God will lead us aright.

In case we go I should like to attend the London Conference of the Pan Presbyterian Alliance & then spend some time in Edinburgh, in case you think it suitable that we should do so. Mrs Chambers has friends in Edinburgh, in fact her native place is near that city, & I suppose that medical attendance - efficient & at moderate fees - can be obtained there.

Will you therefore be kind enough to lay the case before the Prud. Com., obtain medical advice as to the probabilities of the case if you think well, & if the Committee is persuaded that the case needs prompt attention, give me permission to leave my post for Scotland or America via London, in May next. Though the Prud. Com. grant the permission, yet of course we will not presume upon it in case the indications are such as to encourage us to stay another year here.

I am glad to hear that a lady teacher is under appointment who may be suitable for Ezroom. I hope she knows music & has aptitude for governing a school including

its under teachers & branches. If deficient in music would it be practicable for her to take lessons in that subject before coming out. I wish very much you could obtain two lady teachers for this field. One is pressingly needed for this city & vicinity

We are sorry to learn that Miss Powers will require to spend a second year in America in order to the complete recovery of her health. She is greatly missed from the work this year & very much needed indeed.

We are delighted to see that the churches are enthusiastically supporting the Board this year.

An old man of this city, a cobbler, very poor, but one who gives tithes & is a most zealous worker & consistent christian, handed me $1.00 as a contribution to the Board. Please charge that sum – one dollar – to me & credit it in the acknowledgment in the Herald to Alexan Emi, Erzingan.

With very best wishes & earnest prayers,

I am

Yours Sincerely,

R. Chambers.

Rev. Judson Smith, D.D.,
Congl. House,
No. 1 Somerset St.,
Boston,
U.S.A.

Rec'd Mar. 12. 5.

S.S. Celtic, nearing New York,
July 5. 1888.

Rev. Judson Smith, D.D.,

My dear Sir, I hope you enjoyed a safe & pleasant voyage home. We had two or three days rough weather, but now enjoy the fine weather all the more. We expect to reach New York on Saturday morning.

I have to thank the Prudential Committee through you for their consent kindly given to our request for leave of absence. Will you be so kind as to put before the committee the reasons which decided our coming on to America instead of remaining in Britain as the Committee recommended. These reasons I mentioned to yourself & Dr Thompson in London. They are, 1 the serious disappointment it would have been to our friends had we not crossed the Ocean & 2. the fact that to find remunerative employment for myself in Britian was likely to prove very difficult this year there being such an influx of missionaries.

I am happy to be able to say that I am in excellent health & need no rest myself & expect to commence work at once wherever I can get it.

With reference to Mrs Chambers & the steps it may seem necessary to take on her account I shall make

a report to you as soon as possible from New York.

Please say to Mr. Ward that the a/c of our expenses from Con'ple to New York Mr. Peet kept & will render. Our expenses from Erzroom to Con'ple will be charged in Mr. Pettibone's a/c.

My address meantime in New York will be C/o Rev. Jas. Chambers
97 East 116 St.

With very best wishes
Yours sincerely
R. Chambers.

P.S. I hope this week to have Mrs Chambers' case submitted to a medical expert & then send her & the children to her sister's home in Ingersoll, Ontario, Can. I expect to remain in this city for the present, engaged to some extent in connection with my brother's work.

Shall I apply to Dr Kincaid for needed funds?
R. C.

97 E. 116 St.
New York,
July 10. 1888.

New York, July 7th 188

Rec'd July 10.

97 E. 116 St. N.Y.
July 14. 1888.

My dear Dr Smith,

I thank you sincerely for yours of 11th inst. & am very sorry indeed that I was prevented from getting to the Bible House yesterday in time to see you.

I shall be glad indeed to undertake to supply a pulpit as you suggest & shall be most grateful to Dr Cregan if he can help me to secure such a Church as you speak of.

My brother & wife go to Canada next week & will take our children with them to Mrs Chambers sisters, thus leaving Mrs Chambers free. I find it impracticable for her to go now. We are arranging for Dr Polk of this city to examine & perhaps treat her.

We expect Miss Powers today, to stay with us over Sabbath.

Sincerely Yours,
R. Chambers.

New York, July 14, 1888,
Rec'd July 16.

New York, July 14, 1888,
Rec'd July 16.

...72. 116 St. N.Y.

July 23. 1888.

Rev. Judson Smith, D.D.,

Dear Dr. Smith, I have yours of July 18. Euphrates College is doing a grand work – a work which cannot be dispensed with – & therefore it _must be supported_. But I do not understand why application should be made to the Prud. Com. for aid in the matter mentioned. There is of course no question but that the College is doing genuine _missionary_ work & had it no other means of support I should certainly heartily second Dr. Wheeler's appeals to the Com., but I am sorry to hear that he feels constrained to make the appeal. I hope that the efforts required for securing the full amount desired by private subscription will not

fail to be put forth. I believe that all the Stations of Eastern Turkey are willing to make sacrifices rather than see Euphrates College seriously crippled, but the prospect of a possible further reduction in their means for carrying on their work in order to supply a need which can be otherwise provided for, would, I am sure, cause a serious hesitation on their part to endorse such an application as that you refer to.

I am very sorry to learn that Van is again doomed to disappointment. I think the proposition to invite Mr C. A. S. Dwight a good one, rather than that Dr Raynolds should remain longer alone in his difficult position. I wish Mr. Dwight, in case of acceptance of the invitation, could take a good wife with him. I feel sure that Constantinople can better afford to spare Mr. Dwight & a good wife for him too than the Van work can afford to remain in its present crippled condition.

Yours sincerely, R. Chambers.

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Rev. R. Chambers
New York July 23. 1888
Recd Aug 25.

97 E. 116 St. N.Y. Aug. 1. 1888.

Rev. Judson Smith D.D.,

Dear Dr. Smith:-

I am certainly at a loss as to what answers to give to some of the questions you ask in yours of July 28.

1. I do not know what are the reasons urged in support of the request to have the Mardin Theol. Semy buildings transferred to the Boys School. In fact I must confess that I do not understand the meaning of such a request. All the buildings are property of the Board & the School & Seminary are but two parts of a system of education which is to supply Evangelical teachers & preachers to the field. I should think that the Station is a competent party to grant the use of the Theol. Semy rooms to the ~~use of the~~ Boys School, unless some change in the direction of the School is contemplated.

2. In reference to the hospital building in course of erection in Mardin I should say, 1. Much weight is due to the representations of the missionaries on the ground who seem to consider it urgent. 2. The work of the medical missionary is a very important one especially in reaching Mohammedan populations. The medical work of the Persian

missionaries is an illustration. 3. Dr Thom has evidently succeeded in getting a fair hold upon the respect & affection of the various classes of the people in his field, as shown by his reception there on his return from America. The question of his being a permanent element in the work there hangs I suppose to a great extent upon the provision of facilities for him to carry on the work. From all I know of the field (though I must say that my knowledge of Mardin field is quite limited) I do not think it would be a wise move to cut off or cripple Dr Thom's work. These things I urge in connection with the Mardin work because the Board has established a medical mission there, which is doing ~~good~~ needed missionary work for which there is no other provision, nor is there likely to be for some time to come. At the same time I think that the time has gone by when the Board could reasonably ~~in case~~ be urged to establish medical missions or support hospital work in any other of our E. T. M. stations. I think the attention of natives who come to America for Education & that of the friends who wish to & <u>will</u> help them

might profitably be turned to the great need there is in all parts of Turkey of Christian Hospitals & dispensaries. I do not know but that the Divine Providence is shaping things just that way. Dr Bedros Arslanian of Erzroom is doing very much the kind of work which I wish some of the Armenians who have come to this country for a Medical & Theol. Education could be persuaded to go & do in ~~several~~ other towns in Turkey. He supports himself by his medical practice, gives certain days free to the poor, & receives help from friends in England in the matter of medicines &c, & exerts a decidedly Christian influence, working entirely in harmony with the missionaries & with the Evangelical Church there.

3. It seems to me that the Mission & the Board both lack the enthusiasm, in reference to the re-establishment of a missionary force at Mosul, which is necessary to insure success. The minutes of the Annual Meeting at Van two years ago will show that the matter was pretty well canvassed there, with the aid of a delegate from the Persian mission. The present proposition differs from the one which seemed to us perhaps feasible at the Van meeting, i.e. a joint occupation. I think that the past

experience in the matter of missionary ill health in that region should not be allowed to bulk too largely in our minds. But a new miss'y family, a lady teacher, $5000, & the inevitable annual expenditure of an increasing sum for several years in order to insure a good work, are items which, taken together, suggest caution, in view of the present state of needs of the already existing stations.

Dr. Barnum is so well acquainted with the work in the Mardin Station that my advice is of little value as compared with his.

I have yet had no word from Dr. Cregan. I shall be glad to hear of a parish for the year. If necessary to be on the ground earlier than September in order to secure the place I shall be ready (D.V.) to go on.

With very best wishes,

Yours sincerely,

R. Chambers

New York, Aug 2, 1881.
Rec'd Aug 3.
E. G. Stevens

97 E. 116 St. N.Y. Aug 8. 1888.

Rev. Judson Smith D.D.

My dear Dr Smith, Mrs Chambers has been in the hands of the physicians for examination & partial treatment. Their report is to the effect;- 'That injuries to the womb were sustained on the occasion of the birth of the twins five years ago, which have ~~caused~~ caused her great inconvenience since & which may be set right by a simple & safe surgical operation.

2. That she is also suffering from fibroid tumor.

3 That the operations required cannot wisely be performed during the hot weather, & should be postponed until October, when we are advised to place her in a good hospital for the necessary treatment.

Meantime she is to take prescribed medicine, chiefly tonic & to rest & enjoy herself as much as she can.

We therefore decided to have her go on to her sister's home in Ingersoll, Ont., where she is to meet another sister who comes all the way from Winnipeg for the purpose. Accordingly I saw her aboard the train last evening & hope

that she will arrive in Ingersoll this evening.

I am therefore at present entirely alone in my brother's house here, but have plenty with which to take up my attention. I preach on Sundays, give missionary talks as I get the chance, visit the sick (of which there seems to be a great many in this district), & bury the dead.

I have had four funerals already & another is near at hand.

I am enjoying capital health not=withstanding the excessive heat.

With very best wishes

I am

Yours Sincerely,

R. Chambers.

New York, Aug. 8 - 1888

Rec'd Aug. 9.

97 E. 116 St. N.Y.

Aug. 10. 1888.

Rev. Judson Smith D.D.

My dear Dr Smith,

On my arrival at New York, July 7, I received $\$20\frac{00}{100}$ from Dr Kincaid. Yesterday I received from his assistant $\$14\frac{20}{100}$, making in all $\$34\frac{20}{100}$. I ~~also~~ left at the Bible House an itemized a/c of how I spent the money — travelling expenses of family to Ontario, an item of medical fees for Mrs Chambers, & baggage expenses. There will likely be, besides this a small item of expressage which Dr Kincaid himself paid & no doubt has reported to Mr. Ward.

While in this country I hope to support myself & family, though I may have to ask aid in the matter of medical fees & of travelling expenses when on missionary duty. I should not ask for that only that I have absolutely no private resources, except what I earn from week to week.

When I left Erzroom I think my a/c on the Station books was just about balanced, but some extra expenses incurred on the

way home, especially for clothing for self & family, purchased in London, have run me into debt to the extent of about $150.00/100. If I do not succeed in finding a remunerative parish while in the country I will be forced to ask assistance in the matter of that debt from the Board.

Meantime for running expenses I have no need to apply to the treasurer.

With very best wishes

Yours sincerely,

R. Chambers.

New York Aug. 10, '88.

Rec'd Aug. 11.

97 E. 116 St. N.Y. Sep. 19. 1888.

My dear Dr Smith,

My brother writes me that he had forwarded to me a copy of Erzroom Estimates, from which the Annual Meeting had cut some items, & requested me to explain them at Boston & get the items restored if possible. His letter containing the Estimates however never reached me & therefore I failed to write you. I hope you will do all you can for Erzroom. It is extremely unfair that the small sum asked for a building at Khanoos should be so persistently refused by two or three members of the Mission. That item has been twice ratified & twice rejected by the An. meeting. Its treatment depends upon whether certain parties happen to be present in the meeting. Apart from the Mardin Station only Mr. Barton was present at the Annual Meeting this year. The doubt thrown upon the Erzroom Estimates for Girls School should have no weight whatever at Boston. Had we two lady teachers as at Mardin, Harpoot, Bitlis, Van, to give their _entire_ strength to the Girls School we should be able to get along with less native help. That an assistant to ~~take~~ carry on what she can of Miss Powers work under direction of my brother's wife is unnecessary in Miss Powers' absence, seems strange doctrine. I hope my brother will be able to do a good

deal of touring now that Mr. Richardson will be present to care for the missionary families & take charge generally ~~during~~ making it possible for my brother to be absent without undue anxiety. Therefore the item for "Touring" should not have been so deeply cut into.

Besides we in Erzroom engage our pastors in touring work. And this estimate is intended to cover not the time during which my brother is alone, but <u>1889</u>. Did the Annual Meeting take it that <u>no ladies</u> ~~to~~ will be able to tour in the Erzroom field during 1889, & that my brother was to be alone during the whole of that year?

Erzroom is worthy of generous support & sadly needs it. Not less strength but more should be given to the work there.

During the last decade — 1877 to 1887 — ~~after~~ ~~the~~ <u>increase</u> of the <u>Eastern Turkey Mission</u> ~~has been~~ amounts to 62 % of the number of protestants ~~then~~ reported in 1877; 23 % of Contributions; 28 % of number of Schools; 51 % of pupils; 53 % of native workers; 21 % of Churches; 22 % of pastors; 40 % of members; & 55 % of Average Congregations. <u>Erzroom</u>, including Trebizond in the figures for 1877 but excluding that station from those for 1887, shows

an increase in the above items of (62) 200%; (23) 67%; (28) 90%; (51) 120%; (53) 75%; (21) 66%; whole nett increase of the (22) mission; (40) 160%; (55) 107% respectively!

To facilitate comparison I have written the figures for the whole mission in brackets over those for Erzroom. Comparing the ~~[illegible]~~ increase during the past year we find that Erzroom shows a rate of increase nearly double the average rate of the Mission.

These figures are a surprise to me & in some measure a comfort. Not that I love others less but I love Erzroom more & am glad to find that she is not, what I had been almost persuaded to believe she was, the black sheep of the mission.

With very best wishes
Yours sincerely,
R. Chambers.

P.S. I go to Smyrna (~~[illegible]~~ address Sherburne, Chenango Co., N.Y.) for 23rd & 30th.

R.C.

Rev. Robert Chambers

New York, Sept. 19/1888

Rec'd Sept. 20.

Sherburne, Sep. 28, 1888.

Rec'd Oct. 1.

Sherburne,
Sept. 28. 1888.

Dear Dr Smith,

I have a pressing invitation to visit Vancouver, British Columbia & supply a Church there for three months. Mrs Chambers' ~~any~~ brothers live there. I have not decided yet upon going, but it may so turn out. I am told that I may get reduced rates on presenting a certificate, showing that I am a missionary. Would you be kind enough to send me such a certificate for Mrs Chambers & myself,

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so that in case of deciding to go we may get the reduction. I expect to reach my native place & see Mrs Chambers on Monday Oct 1.

Please address me at Woodstock, Ontario.

I hope the Board Meeting will result in rich blessings to the missionary cause.

Yours sincerely,

R. Chambers.

Woodstock, Oct. 16. 1888.

Dear Dr. Smith:-

I received yours of Oct. 11, last night. I have thrown aside other plans & decided to enter heartily into the work you propose. I shall be ready to leave Woodstock on Monday morning to go where you may direct. Shall I go direct to New York & there consult Secretary Daniels or shall I take in some church or churches on the way? Please answer by return mail & I shall await your letter here.

I am to present the claims of the Board in the Congl. Church of this town on the evening of Sab. first.

I have had another medical opinion on Mrs Chambers case. All agree that she is suffering - besides other minor matters - from fibroid tumor, - not the most common kind, but what is practically a thickening of the walls of the womb & therefore a serious matter to get at with the knife. It seems that a year or more ago was the hopeful time for checking or dissipating the growth by remedial measures. Now ~~the~~ we must wait patiently in the hope that with careful

attention to general health, the accomplishment of the process of change of life — now supposed to be near at hand — may bring relief in the cessation of the growth. In the course of a year or so an operation may be called for. In these circumstances the thought has been forming in my mind that I should resign my connection with the Board, to resume connection when Providence points the way. I can get no definite opinion as to when ~~she~~ might be considered wise for Mrs C. to return again to Turkey thus placing herself beyond the reach of such surgical skill as may be called for. I suppose however that even it should be considered well to resign yet a few months spent as you propose among the churches while my impressions of the work are still vivid would not be lost time either to me personally or to the churches.

I presume that, apart from my travelling expenses when on mission duty, an allowance of about $60 a month will be necessary for expenses of living &c. Could ~~the~~ allowance commence with the first of this month as I have run quite short of funds. Yours sincerely,

R. Chambers.

Woodstock, Oct. 15, [illegible]

Rec'd Oct. 19.

5.

668 Woodward Avenue,
Detroit, Nov. 28. 1888.

Rev. Judson Smith, DD.

Dear Dr Smith:- I have to thank you most heartily for your kind letter of 19th inst. I am here for a time & have invitations from several churches in the state to visit them, which I am arranging to do. I did not write you pending negociations with Dr Humphrey.

Mrs Chambers & the children are comfortably situated at Woodstock. As to what further steps to take in her case, I am somewhat at a loss. In the course of some weeks more - 5 or 6 - I should like to consult a specialist in Toronto. His charges will be very reasonable & I shall not hesitate to ask aid in the matter from the Prud. Com. My stay in New York & subsequent visit to Canada were in the circumstances, what we desired.

I have had no hint from my brother as to his intention to or reason for writing you. His fraternal regard for me is very great & he has the feeling

that I have not treated myself quite fairly in my communications with you. He urged me to ask an allowance from the time I landed in New York as I would need the money in order to the comfort of myself & family. That I did not do, not being engaged in direct work for the Board. The consequence was of course that, not being flush of money, we denied ourselves some things which we could do without. I did not feel like drawing money upon my past record & hope I never shall have to do that. The future also seemed to be shaded with indefiniteness & therefore I did not wish to receive an allowance except while engaged in work. Whatever I have asked, the Committee has promptly & most kindly granted, so that I have only words of gratitude to express in that matter.

You have asked me to write fully & so I will say that on three points (I think I mentioned them all to Dr. Kinkaid) I had a slight feeling of disappointment: 1st. I had hoped for an opportunity being given me to discuss face to face & with greater particularity than could be done in writing the condition & needs & some things in the past history of our Erzroom field. I appreciate the fact that a missionary is apt to be over-

sensitive in regard to his own field & that the demands upon secretaries & Committee are very pressing. Still it seemed to me such a talk would have been worth while & would have been especially valuable to me.

2. I was disappointed in not receiving intimation to attend the Annual meeting. I was then laboring under the impression that those missionaries whom the Committee deemed it desirable or convenient to have present would be informed; but I learn that I was mistaken.

3. To take a church for the year was not my first choice. My first choice was to be employed among the churches as at present.

I appreciate very highly indeed your kind consideration & the suggestions of your letter & I am very sorry if I have been the cause of any undue anxiety on your part.

I have no desire to be at Auburndale. I think Woodstock is the cheapest place I can find for my family, besides there we have many friends there.

As to whether $60.00 is a sufficient allowance, I would say that the estimate is based upon our present rate.

of Expense at Woodstock. It will not be sufficient to cover extra medical expenses; nor will it cover my extra cost of living, for example, in this city. My thought is to include such extra & variable items in my account of expenses. Will that be satisfactory? Or, would it be better to have my expense a/c include only expenses on the road & have an addition to my allowance to cover the other?

Of course I like to be comfortable & to have no anxiety in pecuniary matters, but I cannot keep up my feeling of self-respect without trying to render service for what I receive especially that I have no need of rest.

I am delighted to learn how happy my brother's family are in the advent of Mr. & Mrs Richardson; but my heart is sore to learn that Mr. Sicklemian — our ex-high school teacher — has been sentenced to exile for life. I have some piteous letters from native brethren also in reference to the state of the country & the prospects of increased distress next year. Unhappy country! Blessed Gospel that tells of oppression ended, tears wiped away, white robes & joy eternal!

With very best wishes
& most kind regards to Mrs Smith & yourself,
I am
Yours sincerely,
R. Chambers.

Rev. R. Chambers.
Detroit, Nov. 28, 1888.
Rec'd Nov. 30, 1888.
5.

Ingersoll, Ont.,
Jan. 17. 1889.

Rev. Judson Smith. D.D.,

Dear Bro:- I have been greatly enjoying my work in Michigan. I was called home last week by the critical illness of my elder boy. It was a case of diphtheria & Mrs Chambers was getting worn out with care & anxiety. The lad is better & I expect to resume the work next week. I enclose two receipts for $5. & $25. respectively. They were urged upon me as over & above the regular contributions to the Board. The donors wished the money sent to my brother for the School work there. They became quite interested in individual cases.

I suppose my brother has written of the sentence of life exile passed upon our High School teacher.

How sad the death of Mr. Montgomery! I mean it is sad for the needy people & work, & how sad the reports of Mr. Marden of the state of distress continuing in Central Turkey!

But "all things work together for good." The way of the Lord is being prepared. Armenian Christians must not slacken their hands for a generation yet. Then I hope to see Turkey pretty well evangelized. With my best wishes

Yrs sincerely R. Chambers.

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Rev. R. Chambers,
Ingersoll, Jan. 17, 1889,
Rec'd Jan. 19.

nor to have a heart interest in the Erzroom field & a hearty love & feeling of loyalty to the Am. Board, but it does seem as though Providence were pointing to at least a temporary withdrawal from the Mission field.

As I intimated in a previous letter I shall have to ask some assistance to meet the immediate medical expenses. I think $30.00 (Thirty dollars) will cover our need.

With very best wishes
Yours sincerely,
R. Chambers.

R. Chambers.

684 Ontario Street,
Toronto, Jan 30. 1889.

Rec'd Feb. 5.

Rev. Judson Smith, D.D.

My Dear Brother:- I wrote you some time ago of my intention to bring Mrs Chambers here for medical consultation & advice. Dr Humphrey wished me to be ready to join Dr Hitchcock in a series of missy conventions to commence about the middle of February. So I took advantage of the interval

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to bring Mrs Chambers here. I submitted the case to Dr Nesbitt who called in Dr Cameron, who is said to be a very high authority. the largest & most successful practitioner in this city.

The diagnosis of the case by these men agrees with that of the New York physicians. These men also suggest & are commencing the treatment suggested by Dr Polk of New York.

They say:- "An operation might prove successful - ~~but~~ & would be the short road to an issue, but would not be justifiable ~~now~~ at the present stage."

2 They hope she will derive benefit from the treatment by electricity. This treatment, with care & proper tonic medicine, she is to follow for the present, in the hope that nature thus aided will be able to overcome the disease.

3 The recovery may be delayed for years owing to the tendency of the disease, among other things, to delay the accomplishment of the change of life, which should take place very soon, thus removing a source of irritation which is one of the chief obstacles to recovery.

4. Meantime they say she should give up all idea of returning to Turkey until things are righted.

This brings up again the question of my temporary resignation.

I can never cease to regard myself as a missionary,

Rev. R. Chambers 5

Farwell, Mich.

Mch. 23. 1889.

Rec'd Mar. 27

Rev. Judson Smith D.D.,

Dear Bro.:- On Feby 15th I returned to Detroit to continue the work among the churches. Since that date I have spoken 40 times in 19 different towns in this State. I have two appts for tomorrow & one for each day next week. On Monday April 1st I hope to take a run to Ingersoll, Ont. to see my family & then return for a months work in Iowa. 127

the busy time I am having.

With very best wishes

I am

Yours Sincerely,

R. Chambers.

I have greatly enjoyed & been benefited by Dr. Hitchcock's companionship at the week day meetings during the whole of this month.

We have been warmly wel=comed everywhere & I have no doubt but that good has resulted & will result from the meetings.

Mrs Chambers is at Toronto undergoing treat=ment. You were kind enough to suggest that the $30.00 I asked for might not quite cover the ex=pense. I find that we shall have to add $15.00 to that estimate. We are watching the treatment hopefully but as yet with no very decided indication of the result. Mrs Chambers' general health is however much better than when she left Erzroom. She has several times addressed missionary meetings without the nervous prostration that always followed such efforts during the last couple of years at Erzroom.

I am very well indeed & feel all the better for

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Ingersoll, Apr. 11. 1889.

Rev. Judson Smith, D.D.,

Congl. House, 1 Somerset St.

Boston.

Dear Dr. Smith:— I have yours of 9th inst.

I think that the missy families & Miss Powers & Miss Preston will all desire to arrange as far as practicable the boarding plan.

At the same time Miss Powers & Miss Preston will occupy a separate building, & circumstances might arise, as they sometimes do, when it would be considered more convenient, for example ~~especially~~ in the depth of winter, for them to be in a position to ~~get~~ provide their own table.

The matter has not been mentioned in any communication I have had from Erzroom & therefore I cannot say anything more definite than that I think the families there will be glad indeed to have Miss Powers & Miss Preston board with them.

Still on general principles I should say that there should be housekeeping appliances provided & at the disposal of the ~~lady~~ single lady missionaries

I am just off for Chicago.

With very best wishes & great gladness in the prospect of recruits for Erzroom

I am

Yours sincerely,

R. Chambers.

Rev. R. Chambers.
April 11. 1889
Rec'd April 15.

put you on the track of recruits for Smyrna & Caesarea.

I had a most enjoyable evening yesterday with the Mission Band of Knox College Galesburg. About 50 were present — young ladies & gentlemen.

With very best wishes

~~I am~~

Yours Sincerely,

R. Chambers.

Rev. R. Chambers

Buda, May 18, 1889

Rec'd May 21

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Buda, Ill., May 18. 1889.

My dear Dr Smith:--

I have a letter today from Miss Powers enclosing yours of 11th inst. in re Miss Zimmerman. The purpose of this note is to urge that if at all possible Evyroom be reinforced by such a one as Miss Zimmerman. We are thankful for Miss Preston who will, I hope, be a power in the Evangelistic work among the women, but we need another for the schools work. Not simply to teach in Evyroom but also to take her part in Erzingan & superintend education in the whole field. Miss Powers has overtaxed her self trying to do the work of three. We are glad

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indeed that she is able to return to the field but we <u>must have</u> another to be associated with & to follow her in the school work. We have waited long & plead earnestly. We think we are on the track of such a one as we need. Erzroom is far from other centres of female education. Our school there has struggled along desperately & has not made the advances demanded by the advancing views of the population & changed conditions of the city & the increasing need of workers & educated women in the villages. The success so far has not borne a proper proportion to the expenditure of energy & funds because the equipment has been imperfect. If Miss Zimmerman is the one we want I hope you'll let us have her. I think I can

Rev. R. Chambers

Cresco, May 16, 1889

Rec'd May 20

Cresco, Ia. May 16. 1889.

My dear Dr Smith:-

My brother James sent me for perusal a letter of yours to him. He says he did not intend to intimate to you that we are dis-satisfied with present medical treatment for Mrs Chambers. We are perfectly satisfied with it & more than satisfied with the kind words & generosity of the Board expressed through you. The only matter modifying our satis-faction is the fact that our family is divided into three - Mrs C. in Toronto, our children in Ingersoll, & I absent for several weeks at a time. Mrs Chambers would no doubt be helped by having the family more together.

But any inconvenience in my present arrangements arises out of my determination to be at work, & is in the face of your kind assurances.

My brother urges that I can combine the two things - full opportunity to work, & a united home - by moving to New York & taking work under Dr Daniels.

Perhaps the chief objections to that move are 'that it would entail greater expense & require me to ask a larger allowance, & 2. that such work as I am doing is more needed in the extensive west, & workers can be more easily found for the East.

However that may be I hope to join with Dr Daniels in a tour in Ohio. I expect to meet him in Madison, O. next Tuesday & will be able to talk the matter over.

I enclose you a letter received from Rev. Mr. Atkinson of Chester Centre regarding Miss Alice Gurney. Prof. Barnes of Grinnell, Ia. recommends Miss Stacy of Anamosa, Ia. Miss Hazzard of Galesburg will also perhaps apply. Miss Powers has written you in re Miss Timberman. I hope the Prud. Com. will not refuse us the pick of these to be associated with Miss Powers & Miss Preston.

With very best wishes

Yours Sincerely,

R. Chambers.

Rev. R. Chambers

Calvary Presbyterian
Church.

94 E. 116 St. N.Y. City
July 19. 1889.
Rec'd July 23

Dear Dr Smith:—

I am here once again preaching for my brother. I expect, according to arrangements with Mr. Daniels, to spend the winter in the work in connection with the N.Y. Secretaryship. Mrs Chambers derived benefit from her treatment in Toronto. Time however & ameliorating conditions are necessary for her complete recovery. The question continually recurs & variously seeks answer; "How long will we be absent from the miss'y work?" The physicians say that Mrs Chambers

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must not under present circumstances be taken into the interior of Asiatic Turkey. She must be where skilled medical attendance can be had.

Is there ~~need of~~ opening for miss'y reinforcement on the coast? Perhaps Constantinople is as well manned as the Board can afford to man that station. If it were not I should very gladly go there with my family this Fall.

I enjoy the work I am in & believe I am useful ~~to~~ in it, but of course the missionary should be at the front, or as near there as he can get.

I expect to speak at Terryville, Ct., on the 11th Aug. on behalf of the Board, & would like to run to Boston to say "God speed" to the missionaries who sail on the 10th of that month, including Miss Powers & Miss Preston for Erzroom.

With best wishes,

Yours sincerely,

R. Chamb[...]

Rev. R. Chambers
Carbondale Pa. Sep. 21. 1889.
Rec'd Sept. 26

Dear Dr Smith:—

I have yours of Sept 11. The movement in Russia is an exceedingly interesting one & possesses great vigor. We deeply feel that it ought to receive all possible encouragement. At present the opportunity of gathering such sums as you mention is not likely to occur. The churches among which we are touring have been backward & we are trying to impress upon them their duty & privilege without asking for or expecting any immediate return. I hope ere long to have the chance of placing the matter before some persons who may feel disposed to assist. I am

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greatly enjoying this tour & it is evident that good is being accom:plished. Mrs Chambers is doing very well. I hope to bring her to New York by the 14th Oct. I shall not have a chance to go for her or meet her until then.

With very best wishes

Yours sincerely
R. Chambers.

This money comes from outside the constituency of the Board & its donor's wish is that it go to the work in Russia of which my brother wrote you. I send it to you as the first instalment on the $150.00/100 you wrote me about as necessary for Shushi.

The Board meeting seems to have given quite an impulse to the benevolence of the Churches. We are all rejoicing in the increased contributions. May the Heavenly Father lead us all out into the "large place" of christian charity, & to a very high level of self-abnegation & consecration!

Yours Sincerely,
R. Chambers.

Rev. R. Chambers

5 East 115th St.
New York, Nov. 15: 1889.

Rec'd Nov. 16

Rev. Judson Smith, D.D.
Cong'l Rooms,
No. 1. Somerset St.
Boston, Mass.

Dear Dr. Smith:-

I enclose you a per:sonal cheque for $25.00/00

It is the contribution of a young working woman in a Presbyterian Church here. She denied herself her summer vacation that she might have this money to send.

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5 East 115 St. New York Dec. 30th 1889.

Rev. Judson Smith, D.D.,

Cong'l House. No. 1 Somerset St.

Boston, Mass.

Dear Dr Smith:-

I enclose you a cheque for $8.00 toward the work at Shushi. It is through Miss Stevenson from her class of young men.

Her class is in a Presbyterian Sab. Sch. in Scranton & is therefore outside the ordinary sources of the Board's revenue. I hope to receive more from the same source.

Mr. Daniels & I had a pleasant Sabbath yesterday at Thomaston & Northfield, Conn.

Mr. Ward's cheque for my Jan. allowance is $60.00 instead of $85.00 I suppose his instructions with reference to the extra $25.00 were only for 1889. Will you be so very kind as to have the matter set in order.

I have nothing new to report with reference

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to Mrs Chambers. We got the advice of the visiting surgeon at the Presbyterian Hospital in this city. He agrees as to the nature of the case with those already consulted & says:– "Keep out of the hands of physicians; take care, & wait."

[W]e are all otherwise very well indeed.

Mrs Chambers joins me in most cordial New Years greetings to yourself & Mrs Smith.

With very best wishes,

Yours sincerely,

R. Chambers.

Rev. Robert Chambers,
New York Dec. 30, 1889.
Recd Dec. 31.

5

Chambers Rev. W. N.

Erzroom Sept. 4th 1880.

Rev. Dr. N. G. Clarke.

Dear Sir,

I presume an excuse is unnecessary for my not writing you before, for I suppose you have no respite from reading missionary letters. I fully intended reporting to you & sending on the minutes of Annual Meeting of which I was Sec. But I left the minutes in the hands of one of the brethren in Van to come on here by post as he wished them, & in the meantime I had started for Alashgird. However my brother sent them on & I hope you have received them long since. We were sorry that one of the older members of this station could not be present, but I presume I gained what the station lost in my being the delegate. I was very much benefited & enjoyed it exceedingly. You have no doubt heard full reports from other missionaries. In the accompanying letter I have given some little account of our trip home & the trip of Mr Cole & myself to Alashgird, which if you care to you may read & if you please pass on to my brother James at Sherburne. I sent an account of our trip to Van home last week & would have sent it to you first but I presumed you would be glad to be spared the trouble of reading such a long letter.

As you will note in that letter, Mrs. C. & I have furnished the sitting room & bed room in Mr Parmelee's house with what furniture we could command between us. You see our outfit

were merely for bedrooms with two or three extras. So the most of the dinning room & all kitchen furniture will have to come yet before we can commence house keeping. We are eating with my brother sustaining half the expense of the kitchen & dinning room. As my brother & Mr Cole start for Kars probably in about a week I will try & make an estimate of what will be needed & start an interssessional vote & at the same time write you. The An. Meet: was quite strong on the point of extra estimates & I am quite glad to stick by that action. At the same time I have taken the liberty to make order in London for some kitchen furniture & in Boston for other things seeing that we were so much in need of them & believing that an estimate would be granted. So I presume I will appear somewhat in debt at the end of the year, for all stores for the next six months have to be laid in now.

This Summers traveling has interrupted my study of the language considerably, though at the same time I have gained, yet I cannot report much missionary work proper. We are planning for as much work as possible for this Fall & Winter & hope to accomplish something. Our great need is more helpers.

Mrs. C. wishes to be remembered to you,

Fraternally Yours.

W. N. Chambers.

Erzroom, Sept. 4, 1880
Rec'd Oct. 2

Erzroom Sept. 18th 1880.

Dr. Clarke.

Dear Sir,

I did not expect to follow up my last so soon. But I have been trying to make an estimate of how much we will need with which to start housekeeping in order to start an interstational vote. I find it well nigh impossible to come near the exact thing, having no definite idea how much the things will cost. A letter which came from you while we were at Van & which I had either not seen or its contents had escaped my memory states that there is $100 of outfit to the credit of Miss Bliss now Mrs. C. and also that we would be entitled to $50 more as married people in addition to the grants already allowed. Such being the case, these amounts will not necessarily need the endorsement of the Mission, consequently we would be much obliged if you would place them at our disposal at once, and ask Mr. Hutchins to charge the order sent to him to outfit and transmit the remainder to Mr. Baldwin to meet an order from London. After receiving the bills for these orders we will be able to obtain a more definite idea of how much will be necessary & then get the endorsement of the Mission for what more will be needed, which I imagine will be about $50.

Perhaps you may think it strange in view of the Trebizond question that we should proceed with these orders.

My name has been mentioned in connection with Trebizond, but if what seems natural & the opinions of the different members of the station are to be taken as an indication of how matters will be decided, I take it for granted that I will remain here. While at the same time I am ready and desirous to adapt myself to the requirements of the work.

I presume Mr. & Mrs. Parmelee have landed by this time. All here are quite well. The outlook as far as the famine is concerned is still dark, & still darker as far as the country is concerned.

Yours fraternally,

W. N. Chambers.

P.S. Mrs. C. joins in greetings.

W.N.C.

Erzroom, Sept 18, 1880
Rec'd Oct 16
Ans'd Nov 13 & Dec 6
Mr. Meh...

Erzroom Dec. 18. 1880.

Rev. Dr. N. G. Clarke
Boston.

Dear Sir,

Circumstances seemed so favourable for a tour to Trebizond and Ordo that Miss Van Duzee & I decided to join Dr Raynolds & party on their way to Constantinople, such an arrangement had this advantage, Dr R. was ready to enter with us into the work, which was all the more acceptable as I could not command language enough to accomplish all that necessarily falls to the part of a gentleman on a tour. In fact on that account we had about decided to postpone this tour until next Spring, as it seemed to fall to my lot to make it. We found the road, on account of Spring floods, very much out of repair in some places. However good work is being done on it & we are not without hope that eventually it may be in as good repair as ever.

As you are aware, of the whole region between Erzroom & Trebizond we cannot claim one inch as our own ground. In neither of the large cities of Baiboort & Gumish Khaneh has any foot-hold been obtained. We spent Sunday in Baiboort. In looking over the city we found five Armenian churches & one Greek, just

three times as many as in Erzroom. We were told that the number of Armenian churches was the result of divisions in the community. Strange how similiar some traits of human nature are in different races! A shopkeeper in this city, who by the way had his shop open on Sunday, & with whom the Dr. talked, gave an answer that would pass muster with many a "go-ahead" Yankee; to the effect that Christianity was only for those who had nothing else to do; as for him he had "no time for it." This struck me as quite a familiar excuse in the Occident. But when the Dr. got preaching to a company of Armenian travellers in a Turkish coffee shop & amidst the jeers & profane language of most of them succeeded in getting one of them to read from the Testament & he making remarks on what was being read to a half a dozen attentive listeners it seemed more like foreign missionary work. A short time ago one of our colporters succeeded in circulating a number of books in this city which we earnestly hope may be as seed sown in good ground.

From Baiboort we passed into the Trebizond Vilayet & Gumish Khaneh Sanjak. Gumish Khaneh city is hid amongst the hills a distance from the road so we did not visit it. Here the Greek population begins largely to predominate in numbers over the Armenians.

In fact the official returns show only 731 Armenians in the whole Sanjak, most of whom reside in the city, while the Greeks number 13481. These numbers are of the male popu. I do not know what may be the attitude of this city toward our work, but we have the standing offer of a house free of rent if we will put a teacher there. We hope soon to have a colporter visit the city & vicinity.

We reached Trebizond after a pleasant journey of nine days. Perhaps you can imagine how pleasant and reviving it was to pass through that magnificent scenery after a sojourn of a year in such a region as this. I verily thought Trebizond one of the most beautiful of cities, while one year ago it appeared as very uninviting indeed. We found the brethren very cordial & their one continual plea was "give us a pastor and a teacher." They meet every Sunday in the chapel for service, which is conducted by a couple of the brethren. But they well say "we are as sheep without a shepherd." They prefer to let their children grow up in ignorance rather than allow them to attend the old church schools, and indeed are doing so. One of our great wants is men for preachers & teachers. Laborers are few & what could we say to their plea? This is only one of many places that are sadly in need. The effects of the late troubles in the community have very much died away. Although the

late pastor's family do not attend chapel, yet they were very cordial & sent one of the daughters, a promising girl of 15 years of age, along with us to attend Miss Van Duzee's school. We were pleased with our visit and have good hope that as soon as a pastor can be obtained for Trebizond the work will rapidly progress.

"Though the Greek ecclesiastics were quite friendly with Mr. Parmelee while there, yet the people are kept close under ecclesiastical control. We were told of one Greek who visits with one of the Armenian brethren to study the Bible & who had been very much persecuted. However he continues these secret meetings for Bible study. From what we could learn there is a leaven at work amongst the Greeks & we earnestly hope that this man is only a forerunner of many who will call for the Bible." Here in Gumish Khaneh we found the Greek pop. outnumbering that of the Armenians. The official returns give the male Xn pop. of the city as follows: Armenians 1609. Greeks 1799. We were assured these figures were very low & that 20 to 2500 for the Arm. & 45 to 5000 for Greeks would be much nearer the facts. The male Xn pop. of the sanjak was given there: A's 9905. G's 26921.

From Trebizond to Ordo the Turkish steamer was the only one that would accommodate us without loss of time. We took passage & embarked at 9 O'cl.

Thursday morning the time announced for starting being 0. But a la Turk she got under way at 3 P.M. and only to steam half way to Ordu when she was struck by a violent storm & forced to return to anchorage ground about two hours from Trebizond where we lay & rolled for thirty hours. Steam was raised on Saturday morning & we reached O. Saturday night about 10 O'cl. The distance from T. to O. is about ten hours.

In O. the state of affairs was favourable, but not as well as could be wished. The late divisions amongst the Armenian brethren, we were assured, were all healed; but as they admitted themselves they had grown cold and some had neglected chapel. We did all we could to stir them up, Miss Van Duzee visiting all the houses & the Dr. & I the markets. We would gladly have extended our visit much longer but I could not preach & Miss V.D. had such a bad cold, contracted in the storm on the sea, that she could scarcely speak, so we deemed it best to return to Trebizond the following Wednesday, Dr. R. having to leave for Constantinople on the Tuesday.

The Greek brethren were very warm & enthusiastic — they and the Armenians work very harmoniously together. Most of the G's. spend four months in Semen village & the other eight months in Ordo. They united with the A's. in pleading for a young man named Hagopos to be their preacher.

He is a graduate of Marsovan, a good Turkish scholar, & has been studying medicine, but has given that up that he may "enter the Lord's work." Though we wanted him for another place we have decided to grant the desires of the people.

" One interesting incident occurred on the afternoon of the day on which Dr. R. left. I was sitting in the shop of the Greek brother (Constantine by name) who keeps our books on his shelves for sale. A Green turbaned Turk entered & asked for a Testament. The only thing that would suit him in price was the Gospel of John. Constantine then asked the purchaser to be seated, taking a seat beside him. He opened the Gospel at the first chapter, & not being able to read Turkish, asked the Turk the number, then to the next chapter, & when he found the third he asked the Turk to read. And by making remarks on the verses as read, for about twenty minutes the Greek preached Christ to the Moslem. With a cordial good bye the Turk carried off the Gospel. In O. we met a colporter sent out by Dr. Bliss. He seemed a good man & active in the work. He reported large sales of Scriptures to Turks."

In this city also we found the Greeks largely in the majority. Of Greeks 1000 houses, of Armenians 250 houses, & Turks about 50 houses. In the Samsoon Sanjak, in which Ordoo lies, the official returns give the male population 8900 Armenians 26400 Greeks. We were not able to visit Kerasoon

but sent special salutations by the Greek Colporter mentioned above asked him to report on the state of affairs in that city. I obtained the statistics as follows:- Armenian houses 120, & Greek houses 650. A low average for the families is 6, making 3900 Greeks & 720 Armenians.

Thus you perceive how much the Greek population predominates in numbers over the Armenian. No special effort has been made to reach them. The policy in reference to them seems to have been not to create a demand but to wait for the demand to arise. The demand now seems imperative.

At the Annual Meeting in Van the question of constituting Trebizond a separate Station was referred back to Erzroom, that Erzroom might communicate with you & report at next meeting. This question has been raised for several reasons; I will mention but two or three. First because of the great difficulty of working the Sea Coast from this point in the interior. It requires a hard journey of nine days to reach Trebizond. If made in the Spring it is fraught with danger & exposure because of melting snow & high water. It is useless to make it in the Summer because the people are mostly scattered amongst the villages. If made in the Fall it must be hurried because of the danger of roads over the mountains being blocked by snow. Even suppose that these reasons were wanting, with Kars & vicinity six days in one direction, with

Byazid five days in another, & with Erzingan & vicinity six days in still another direction. It would be impossible [to] spend a very long time on the sea coast or in fact in any one region. And a flying visit of once a year is not sufficient to foster the work [&] make it thoroughly progressive. I am very much of the opinion that the wide extent of the field & the scattered nature of the work as a consequence, accounts for the present state of the work. A smaller field thoroughly worked, as a large field cannot be, would give much better results.

Another reason is, that it would afford a good base from which to develop the work towards & in Russia. The Russian sea ports are so near & traffic so large that advantage could be taken of every opportunity.

But this question is urged for the most part on the ground of the promising nature of the Greek work. I need not repeat what has been said above only to tabulate statistics.

Gumesh Khana Sanjak	Armenians	732.	Greek.	13481
Samsoon Sanjak	"	8995.	"	26430
Trebizond "	"	9205	"	26921
Total	"	18932.	"	66832

These figures are taken from the Turkish official returns, & represent the male population. "It is usual here to add 20 percent to official returns to get as near as possible to the truth. Be that as it may, take these figures

as they are & they represent a Greek population of over 300000 & an Armenian population of over 100000. The Greeks are more than three times the number of the Armenians. Is it not time then to open Trebizond as a separate station?" We give it as our very strong conviction that it is, & earnestly hope that your remarks at Lowell as to the necessity of a Greek missionary for Trebizond will soon take effect. As Mr Parmelee is now in America & is thoroughly acquainted with the field you will be able to get all information in consultation with him, & perhaps you will see your way clear to send a recruit with him when he returns.

All the other members of the station are in the various stages of the progress of very severe colds. It seems to be a sort of Epidemic. Fortunately for me I have been entirely free from it.

After the experience I have had amongst the villages, I have determined to yield to the advice of other missionaries & take up the Armenian language for work. I will keep up my Turkish but spend most of my time on the Armenian. We are glad to be able to report two new men accepted as helpers one on each of the last two tours.

With kindest regards in which Mrs. C. joins

Yours very truly

W. N. Chambers.

P.S. I have decided to take up the Armenian bec. I find that the Armenians in the villages know Turkish only for purposes of trade, & could not understand a sermon nor even an extended conversation. I will keep up the study of T. but give most of my time to the Armenian. I am sorry to spend so much more time before being able to "speak to the people" in the way of religious teaching & making tours alone: But all assure me that time spent on the Turkish is not lost.

W.N.C.

Erzroom, Dec. 18, 1880.
Rec'd Jan. 17, 1881.

Erzroom Jan 14th 1881.

Rev. Dr. N. G. Clark

Dear Sir, — Yours of Nov. 19. was received a few days ago giving us the first information of the action of the Pred. Com. We had not as yet heard of the "general letter" to which you refer. We noted the reduction in the estimates and were somewhat perplexed.

The appns for Native Agency, Education & Touring were expended to within a few liras of the full amount during the past year. Deducting the missionary salaries from the amount granted for this year and there will remain only about 75 liras more than the amounts asked for the three items above mentioned, which small surplus would be for colportage Rents, Repairs, House Tax, Summer Residence, Movement of Helpers, Postage &c.

We have been planning to push, as vigorously as possible, the work in the three departments first mentioned. In touring, while as yet neither my Brother nor myself have been able to undertake tours alone, we have been able to make them by taking along the Pastor who understands English. This we have done and are now planning for another in this way at the present time. While at the same time my Brother is thinking of starting out alone. Thus you see that it is not necessary that touring be neglected & for this year we will likely need as much as for the past year.

As to Native Agency, a number of places are besieging us for men, and we have succeeded in obtaining the services of two new ones and are hunting for more. The appn for last year was nearly all expended, and if it is cut down this year how shall we ~~supply~~ sustain the provisions already made, leaving out of count the possibility of finding new openings?

~~In~~ reference to Education I need to give but one item. Last Winter, after long and serious conference, it was decided to continue Miss V.D.'s school through the Winter. Results show that the movement was in the right direction and a great improvement on keeping open only during the Summer. This entails considerable extra expense. This is one instance. All of last year's appn was expended. How shall we provide for even the old work? Shall we allow the children grow up without being able to either read or write, which is the case in some places now.

We are saddened that it has seemed necessary to you to cut down our estimates. I believe the people, inspite of complaints against Missionaries, would consider their recall a calamity; but why keep so many of us here to maintain what has been gained without resources sufficient to push the work vigorously. How can we "find it possible" to cut down Native Agency & Education when the call is for their increase?

Mr Cole has already reported on the appn lately granted for building, and the present state of the building, from which you

will perceive that the* appn. has proved to be not too large but on the contrary too small. I need not dwell on it.

In reference to the Rakarich estimate, Mr Parmelee is well informed, & probably he has already answered your note & given information concerning it. He made a tour there last year and he understands the circumstances. I need only say here that building there is very difficult and very expensive contrary to the idea of some of the delegates at Annual Meeting, which led to the cutting down our estimate from 75 to 50 Liras. However we hope soon to make a tour to Rackarich & will be able to report to you more fully at a future date.

The next item to which you refer is "site for mission premises" That item was inserted by Annual Meeting in place of our estimate for repairing our stables. The finance Com. composed of Mr Allen Dr Thom, & Mr Scott unanimously reported that in their opinion no more money should be expended on these premises both on the ground of health & economy, but rather move towards new houses. You already know how glad we should be to get into better quarters. These houses seem to be well nigh proverbial throughout the mission. But having considered the matter we concluded that the expense of building new houses would be so enormous that it would be unwise to spend so much money. The opinion here is that the present property would not realize one half, some

say a quarter of the amount necessary for the erection of new residences, the opinion of other members of the mission to the contrary notwithstanding. The great expensiveness of building in this city is demonstrated by the building now under course of construction. There is a plot of ground near the gate of the city which might be purchased for about 100 Liras. With this in view the mission changed our estimate, not taking into account the hardships to be endured until new houses should be erected, even if that were practicable, & which could not be completed short of two years. The fact is the stable is falling into disrepair. There is only the thickness of a crumbling wall between it and Mr. Coles apartments so that the fumes & stench pour through & make some of Mr C's rooms well nigh uninhabitable, not to say disagreeable, the scent even penetrating to the apartments of my Brother in the front of the house. Its close proximity to dwelling apartments & its falling out of repair imperatively demand a change. The members of Station who remained here during Annual Mat. were so convinced of the necessity of this that they, when a small plot just behind & adjoining our premises was offered for sale at a reasonable figure, considered themselves justified in purchasing. It was just what was needed for a new stable & adds more than its price to the value of the property. The healthfulness of these houses is not such

as to warrant us leaving the stable in its present condition without great risk to health. Even the horses are worthy of better accommodations. We are placed in an akward position. On the one hand the mission strongly object to spending more money on these houses, which is absolutety necessary if we remain in them, while on the other hand the expense of building is so great, in addition to other considerations, that it is impossible to hope for new ones. Under such circumstances what can we do? We would be pleased if the Prud. Com. would give us authority to change that estimate to its original: vz, a new stable.

You also refer back the item "Erzroom Parsonage". The position of the Erzroom Pastor was as follows; before we came he occupied the rooms at present occupied by my Brother, from there he moved to the rooms at present occupied by Miss V. D.'s school. When the school opened he had to move again, & at present he is occupying part of the house of one of the brethren, a room formerly used as a stable. He has had to change six times during the five years he has been here, & rents are so high that he cannot afford very comfortable quarters. The people were roused to action, I do not know who suggested the idea. And the Station relying on the ordinary rule of the Board to help to the amount of one half, when the people have done their utmost, encouraged them to hope for that

assistance. We thought this was the least we could do; for the church has lost six paying families during the year, representing 18 Liras on the pastor's salary, besides their subscriptions to the other interests of the church. This was no small loss & yet the people are making it up. This has curtailed the resources of the church considerably, & together with the hard times & expensive living appeared to the Station to warrant the encouragement given.

In your letter you say; "a few other items deferred" among ~~which~~ these I will repeat again, the allowance to Packrick, to Erzroom Parsonage, & the sum asked for ~~[illegible]~~ premises for new buildings. We are very anxious to hear if there are any other items in addition to the three mentioned above deferred which your language would seem to indicate.

The meetings of the week of prayer have been well attended - number of outsiders coming in. They were good but we cannot report very special interest.

The examination of the school was held on New Year day (native) in the chapel. The English consul was present & was so well pleased that he contributed on the spot 2 liras to be expended on prizes. There is a Persian & also a Greek boy attending school.

All members of Station are usually well.

In behalf of Station
W. N. Chambers. Sec.

Rev. W. N. Chambers, Sec.
Erzroom Jan. 14. 1881
Rec'd Feb. 21

Erzroom Feb. 5th 1881

Rev. Dr. Clark

Dear Sir,

Your favor of Jan. 19 was received with last post. We all were glad to have you express yourself so favourably in refference to a new station at Trebizond. As to the occupation of Trebizond, we are ready to take our departure either for there, or to help out the possible needs for a while at Van, as soon as it is decided best for us to go. But as Mr. S. will not likely leave Van till near Fall, & as Dr. R. is expected back the following Spring, Mr Barnum will only be about six months alone, & no worse off than Mr. Knapp is in that respect, & not as badly off as Mr. Cole was here during the war. So if the demand is not very urgent we do not see the necessity for going; yet if the demand is urgent we hold ourselves in readiness. As far as any interest expressed by me in Trebizond is concerned, I cannot say it is stronger than for the Erzroom field. My sympathy was specially aroused because of the state of the work and the shepherdless condition of the few people there. Erzroom, with the missionaries and a church organization in complete running order, is much better off than Trebizond in its present position. I am all the more ready to be

sent because my coming to Erzroom, in the first place, was a matter of convenience, and besides I realize the fact that, to say the least, it would be no more than becoming in me to give place to older men, especially those so long connected with the field. In this you have my position as an individual member of the Station. But as I am authorized to write you concerning this subject in behalf of the Station, I will try and give you Station views.

We do not wish to harp on an old string too much; but the State of Affairs in Trebizond and Mr. Parmelee's part in them have been referred to more than once, yet again I wish to urge that point. Although Mr. Parmelee guided the work through the late troubles to a successful issue, yet those troubles produced effects which only time and the most judicious guiding can overcome. The family of the late pastor has sympathisers who would only be too glad to open the contest anew.

Now is it not reasonable to suppose that Mr. Parmelee after the experience he has had, & after having become perfectly acquainted with the case in all its bearings, and knowing the exact position of affairs at the present time, is eminently fitted to take charge of a work of so peculiar a nature. Looking to these facts would it not appear in the light of a duty that Mr. P. should take up the work there, and all the more so because of my inexperience in the work.

I think if Mr. P. would look at it in this way he would strongly feel the claims that place has upon him.

We thoroughly realize the reasons for the strong desire of Mr. & Mrs. P. to return to Erzroom, and it is a pain to us not to be able honestly to urge them to do so. But there are other facts which must have a place in the consideration of the question, however much we wish them to be kept in the background. The harmony of the Station as at present constituted might well be said to be the "best possible." Mr. P. knows the peculiarities of each of us, and he knows his own peculiarities, & he knows the consequence when these peculiarities are brought into contact. I for one could by no means give assurance that harmony would prevail if Mr. P. & I were associated; nor would the other members of the Station, by any means, be exceptions to this. I am sure that Mr. P. will admit the force of this, and may we not venture to hope that, not merely for the sake of comfort, but for the highest interests of the work he will allow himself to be influenced, & turn his attention to Trebizond. For it must be admitted that the want of harmony amongst the members of a station, to a great extent vitiates their influence and counteracts the progress of the work. I am quite sure that Mr. P. being in a neighboring Station our friendly intercourse would be of the pleasantest kind, but associated, experience has showed that the opposite would very probably be the result.

Besides in the case of my appointment to Trebizond I would ask for the appointment of my Brother as my associate, to which

plea I would hope there would be no objection for reasons I need not here enumerate. My Brother has already said that would be his desire, were it not for his association with Mr. Cole, who himself also would prefer another field in the event of Mr. P.'s return to Erzroom, thus passing the field over entirely to Mr. P.'s hands. Yet I think that the Coles have as strong reasons for remaining as the Parmelees have for returning.

These are our reasons, briefly stated, for our urging Mr. P. to occupy Trebizond. And the question resolves itself thus; whether it would be better that Mr. P. should leave T. behind, & come to E. to the consequent breaking up of the Station; or that Mr. P. should take up the work in T. with which he is so familiar, & which he is so qualified to carry on, to the ~~pre~~ retention of the present harmonious constitution of this Station. For the sake of the cause, only not [illegible] a state of affairs which makes work pleasant as well as profitable.

As Mr. P. has indicated to you his desire in this matter we thought it best to write you giving our reasons for his remaining at T. My Bro. is writing him this week, but we hope you will undertake the good office of persuading him.

Yours Very Truly,
W.H. Chambers.
In behalf of Station.

Rev. Wm. A. Chambers
Erzroom, Feb. 5, 1881
Rec'd April 4

Answered

Trebizond June 30. 1881

Rev. Dr. Clark.

Boston.

Dear Sir,

Your letter under date of May 6th has been received. I desire to thank you, & my Bro. joins me, for your words of sympathy on the death of my Father. When leaving Canada we confidently thought he had many years before him. We little thought then that the home we were leaving behind in Canada would so soon be a thing of the past. Hitherto God's dealings, to me at least, had been a joyful surprise at every turn in the road. It was a sorrow to hear of the death of my Father, that was doubled by the sudden sickness & death of my Sister, but the well nigh crushing blow came a short month later when my wife & child were snatched in a moment from me. I can say in very truth that the past year has been the happiest & saddest of my life. I had learned to enjoy thoroughly God's richest earthly blessing. And by a series of his providences he has deprived me of both homes. May he grant grace to say say "Thy will be done". You have heard the particulars, & also of the state of my Bro's health. I thought to find a home with him, but for the present at least that also is denied me.

We have invited Mr Brown of Harpoot to help us in Erzroom for the coming winter & hope he may be able to do so.

Please excuse the mistake I have made in passing over this page unintentionally & then having to return to it.

With kindest regards

Yours Very truly

W.N. Chambers.

It was Dr. Thoms thought that he would have to push on to Switzerland or some other health retreat. But we were all very agreeably surprised at the benificial effect the journey here had on him. On examination the Dr. decided that my Bro. might have his desire to remain in Trebizond a few weeks & return to Ezroom with the hope that the mountain travel back would have as benificial an effect as the journey here had, & in the Fall, in company with Mr. Cole, go on for the winter to Syria. We have the spring waggon of the station & consequently travel with a certain amount of comfort & make short marches.

An opportunity was offered to call Miss Powers to Ezroom as Miss V. D's associate. We did so, the W. T. M. endorsed her removal & telegraphed you. We hoped she would be able to return to Ezroom with us at this time, in fact that was partly the purpose of my coming. But word fr. Constantinople day before yesterday says another one is appointed by the Prud. Com. for Ezroom. Our action was prompted by the fact that Miss P. was available at once, she is an old friend of Miss V. D's she has Turkish - a great inducement - besides the Armenian. Besides all this, the necessity of my brother's & Mr Cole's absence leaves Miss V. D. & I alone. She is deprived of the assistance which Mrs. C. was able to give

& so much responsibility will be a great strain on her health. If arrangements have not gone too far can they not be so adjusted as to allow Miss Powers to come to Erzroom? I have not the slightest idea who the young lady appointed is, but we hope such an arrangement would not inconvenience her. Besides Miss Powers has made considerable preparation for coming on.

We find the work here in a better state than we had hoped. A disaffected quartette - friends of the old pastor - still continue to be an element of trouble, but the rest of the people are quite harmonious. Hapily both parties united in giving a unanimous vote for calling a pastor & we earnestly hope he may come. We are more and more impressed with the need of missionaries residing here. The Greek work is more & more inviting & both it & the Armenian work is ready to open up when men are found to enter in. The Greek of whom I spoke last Fall comes to chapel to Armenian service, though he understands not a word of it. An interessional vote was started before we left Erzroom & we hope we can send you a mission vote for the establishment of a station here as soon as it possibly can be done. My Bro. suggests, might not the young lady appointed for Erzroom be allowed to come on, get the language in Erzroom & be ready for work when the station is opened here? Is it asking too much.

R. S. Chambers
Trebizond June 30. 1887
Rec'd July 25

Trebizond July 7. 1881

Rev. Dr. Clark
Boston.

Dear Sir,

Mr. Cole forwarded the inclosed resolution from Ezroom for our consideration in reference to the coming of Miss Powers to Ezroom. With the slight addition which you will notice we pass it on. We see that, after placing the matter entirely in your hands, we have been somewhat hasty in our action. But our straits ~~being~~ were such that we felt justified in taking advantage of the opportunity of obtaining the assistance of one ready to enter on the work at once. Miss P. has made quite extensive preparations for coming & perhaps it would occasion the new appointee less inconvenience to change plans. It is quite embarrassing & we are sorry that it has occurred. At the same time you are possessed of much more information & so we will await your decision. As far as my bro. & myself are concerned we neither of us are acquainted with either of the ladies, but we would urge Miss P's appointment because she has made such preparation on the strength of our somewhat urgent invitation. At the same time will be ready to give a hearty welcome to the newly appointed lady, if it is your decision that she should come instead of Miss P.

This matter has detained us here longer than we expected & we hope to get started for Ezroom next week.

My bro. seems to retain at least the ground he has already gained & appears to be considerably stronger. He has been able to row considerable & take much longer walks. But as to the healing of his lung of course we cant say, but judge that it is improving with his strength.

The people here gave a unanimous vote for a pastor & we sincerely hope he will come.

Yours Very Truly.

W. N. Chambers.

W. N. Chambers
Erzroom July 7, 1887
Recd Aug 1.

Erzroom. Aug. 26. 1881.

Dear Bro. Browne, Rec'd Oct. 26

Your letter of July 30th was received with last post. Mr. Cole & my brother are absent; Mr Cole having gone to Khanoos to tour that part of our field, & my bro. to Bitlis & Van in accordance with a request from Dr. Bliss that he would go there, consult with the missionaries & devise better methods of Bible work. The B & F. B. Soc. seems determined to enter this field & Dr. B. is trying to do all possible to divert its intention. So in the absence of my associates I take the responsibility of acknowledging your letter.

In the first place, let me say emphatically that the idea of inviting you to come to Erzroom for our sakes had not occurred to me till I read your letter. I hope you will not misunderstand me, or think it at all derogatory to you, when I say that even my nearest friends cannot provide a home for me, & we have already made satisfactory arrangements for living.

Our thought in inviting ^was entirely for the works sake. But I am glad to be able to say that we have been able to make arrangements for visiting most of our outstations before my associates leave. The most important point left out will be Kars, & that is a tour the annoyances & burdens of which we would hesitate to put on you, or any one else coming from another Station. If we can secure a man for Kars it will be better for a Missionary not to appear there, because of the attitude of the Russian officials. The people of this city have seen the straits in which we are placed & we already have offers of assistance in visiting the villages on this plain; or in longer tours should we undertake any in the Fall or Winter.

The work in the city, which does not include preaching, can be arranged in some way by the help of the Pastor & Teacher, both excellent men. I think I can carry the lessons usually given by Missionaries in the school & the Pastor will be willing to take Bible instructions

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So the condition of our work being so much better than we dared to hope it would be when we invited you, & your work, as you suggest, so imperatively demanding all your attention, we hasten to relieve you from any feeling of responsibility which our invitation may have produced upon you, & bid you God-speed in your Winter's work.

There is one point in which I think you can help us & to which I venture to call your attention. Will the same considerations hold in reference to Miss Bush's spending the Winter in Van as to your spending it here. In permitting one of your lady teachers to proceed to Van you will be very materially aiding Van & relieving us. I make this suggestion both for Miss Power's sake, also for Miss Van Duzee's sake and no less for the sake of our work, and also with the feeling that your Station can supply Van with much greater ease & less harm than we can.

With regard to your invitation I must say plainly, I cannot thank you for it. To desert Erzroom, to try to find relief with you, & to leave the ladies here alone was an idea only suggested by your letter

and then only to excite my amazement. I truly feel myself unable for the work that might be carried on in this city & vicinity; but if the experiences of the last few months have taught me anything they have impressed me with the truth of the saying "Man proposes but God disposes" & also that man's extremity may be God's opportunity to ordain success out of weakness. I can do the best I know, & perhaps God may make that little go a long way.

I notice you have a wrong impression in regard to our desire to organize Trebizond. It is not as a retiring place for Mr. Parmelee that we desire it. We should be sorry to loose Mr. P. from the mission field should he not be able to return. And I can assure you that it is our strongest desire to have Trebizond organized at as early a date as possible, & we certainly intend pressing the question with as much force as possible.

If Dr Thom does not consent to my brother's spending the winter here, he hopes to be able to spend it in Trebizond. In that case he desires the assistance of Miss Powers to carry on the work there.

All here are usually well. Thanking you for your expressions of sympathy, & with very best wishes for all your circle

Yours fraternally,

W. N. Chambers.

Extract from Miss Van— letter

—x x—"We are not seeking a place to stay, or any one to take care of us. x—x

We are all in the same house & expect to take care of each other & to make as pleasant a home as it is possible under the circumstances. The work to be done here is less than you expected, nevertheless it is work which would keep three men busy——— However if Mr. W. N. Chambers declines your invitation, I have no doubt he will prove equal to the emergency & we shall be able to carry the work along without outside help. It would certainly be a pity to take you away from your work there at such a sacrifice, when we can, without doubt get along alone. I should be very sorry, now that I see the needs of the work all around, to have yours suffer so much, & for my part, I beg the Harpoot Station, & especially yourself to have no more trouble on our account."—

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Erzroom Sept. 3rd 1881.

Rev. N. G. Clark D.D.

Dear Sir,

Judging from your late letter and also from the letters of others lately received we conclude that it is your plan that Miss Powers should go to Van, at least for the Winter. We also infer that you are under the impression that Miss Powers & Miss Van Duzee will not be able to live harmoniously together as associates.

Had we the power, and in view of the needs of Van had we the heart, we would at once veto the first question. But we wish to call your attention to the following considerations hoping that they will have due weight with all parties concerned. Mr Cole and family will be absent for the Winter. It is very probable that my brother, R. Chambers, will also be absent; & even should he remain he has the Doctors strictest orders to avoid work as much as possible, & if possible all together. Consequently, as far as the work of the gentlemen is concerned, I am the only one available. We invited Mr Brown for the Winter, but Harpoot objected, & Mr Brown accepted in such a manner as that his acceptance was a virtual refusal, and we are as well pleased that he is not coming.

Miss Van Duzee closed her school with 24 scholars, she fully expects to retain this number & soon to raise this number to over 30. This will engage all her time, besides being a

serious tax on her strength, and the well-nigh half a hundred houses, outside the protestant community & where she is eagerly looked for, will have to remain without attention, to say nothing of those within the community itself. Besides the working force of this very large field would be reduced to two, for Miss Brooks could not be expected to do much this Winter. Erzroom field may be "burned over", but there are immortal souls perishing here as well as in the fields of our neighbors.

Instead of this state of things we venture to urge the following which has already been ~~settled~~ suggested by Miss VanDuzee to you & which we hope may be acceptable to all. Why not allow Miss Bush & if you think well Miss Wright also to proceed to Van for the Winter? Harpoot has already three working ladies with a full corps of gentlemen. They can spare one of those ladies with very much greater ease & very much less harm to the work than we can spare Miss Powers. In addition to these, which are purely on account of the work, there are personal considerations which would have much weight did we think it necessary to detail them. Either of my associates would be glad to remain here and work disregarding the consequences, but we are all convinced that would be the falsest kind of economy.

With regard to your fears as to the com-

patibility between Miss Power & Miss VanDuzee we would say, that a months association promises well. Besides they had some knowledge of each others characters beforehand, as also was the case in reference to Mr Coles family, and they have Christian character & wisdom enough to do those things that work for peace & mutually to defer to each others wishes. Undoubtedly there will be trials for each, but not such as to cause any serious trouble. And we are persuaded that there need be no fear on that point. Your letter to this Station of July 27th has just now been received and as this has been written on the subject to which it refers you may consider this as an acknowledgement of it. I was about to add that we assure you of our joy at the decision of the Prud. Com. to appoint Miss Brooks also for Erzroom which this letter gives official notice of. The three ladies will find in this field the most pressing need for their efforts, and ample scope for good hard work in the Masters service. Even if there was any cause for fear the presence of a third lady would go a long way to ensure the best harmony. And we fain would hope that these troubled waters through which Erzroom is passing may only be as the darkness before the dawn of great things for the work here

As Dr Bliss has probably explained to you my brother left for Van & Bitlis about two weeks since in the interests of the Bible Society whose interests are ours in

in this agitation. He has retained his health wonderfully & we hope this trip will do him much good. He asked Dr Thom to meet him if possible in Bitlis & examine him again and give him permission, if he thought best on the strength of a new examination, to remain in Erzroom. About the advisibility of this step - remaining here for the Winter - we are still in doubt although that permission has already been given in response to a letter. For we are persuaded that the best economy is to get a perfect cure now even at the expense of an extended trip. This same idea applies equally to Mr Parmelee's case, to whom we hear you have suggested the idea of returning here for the Winter. Besides in view of what has been said in reference to Mr P's. return & also in reference to the Trebizond question, we submit that it would be a mistake for Mr Parmelee to return under existing circumstances. Though the Mission voted adversely we intend renewing the Trebizond question at Harpoot in the Spring.

One point more. My bro. has strong hope that if he cannot remain here he may spend the Winter in Trebizond. In such a case he ~~requests~~ suggests the assistance of one of the ladies, which would only be carrying out the Spirit of our last Spring's plan. And we submit that if one of the ladies must leave E. it is due to the people for whom we are working that her efforts should be retained in our field, especially when the request from Van can be filled with greater ease from another source.

If you decide that Miss Powers need not leave we would be glad if you would cable us "remain"; because this unsettled state is both trying & detrimental to organized work.

All of which is respectfully submitted
By order of Station,
W. N. Chambers. Sec. of Station

P.S. It only remains for me to acknowledge your letter of June in which you question the propriety of my sending the telegram in reference to my wife's death, & in which you misinterpret my motives for doing so. Instead of it being prompted by the desire to receive, as early as possible, sympathy from friends at home, it was prompted by the strongest sense of a duty which I felt I owed to her people. And it was sent only after consultation with the other members of the Station. I was indeed anxious as to the effect on the friends at home, & I hesitated at the expense, & my only thought of self was the desire wrung from my heart that the message might include my own name, & that I might be spared the receiving of letters of condolence. I trusted that, instead of the bare copy of the message being sent in an envelope, that you would write a short note incorporating the message, which would somewhat break the bald suddeness of it. Your absence from Boston however prevented that. Even as it was, with all due regard to your opinion, & judging from my own experience, & taking other things into consideration I feel perfectly clear in my own mind that I did right in the matter.

In accordance with the views I expressed to you that day at Niagara Falls, I assure you ours was no marriage of mere convenience; and the memory of our thorough attachment & love for each other & of our truly happy home, by contrast, makes my present life, even

in the midst of friends & my future lonely indeed. But the Lord has sustained, & though he has taken all pleasure out of ~~my~~ life for me, yet duty remains, & I trust that as long as it is His pleasure that I should live, I may have sufficient grace to do his will & submit to it without murmuring.

I shrink from the entire responsibility for this winter, but from the experiences of the last few months I have learned that our most cherished plans may be as nothing in God's sight, & that our extremity may be his opportunity for ordaining strength out of weakness.

Our schools open next week & we expect to move into the city from Tents.

With kindest regards.

Yours very truly.

W. N. Chambers.

W. N. Chambers
Erzroom Sept. 3, 1881
Rec'd Oct. 3

Erzroom Nov. 5. 1881.

Rev. Dr. N. G. Clark,

Dear Sir,

The other day at his own request I had an interview with Major Everett the British Vice-Consul. He wished to call our attention to the fact that an order under date of Aug. 26th 1881 had been issued to the effect that British consuls had not the authority to interfere with the Turkish Govt. in the protection of Foreigners not British subjects, or their work or those engaged in their work. And of course it limits very considerably their interference for the protection of citizens of this country. This is but one item in the obstruction policy of the Turkish Govt. and it seems to be specially aimed at Americans.

Major Everett is a very excellent man and has done much for us & our work. At his suggestion I made an extract from the order which I incorporate here.

Extract:-

"As regards any other Foreigner who may claim it (British protection), nothing short of the most special circumstances would

warrant the grant of protection, unless the Govt of the country of which the Foreigner applying for protection is a native shall have previously requested and obtained the consent of Her Majesty's Govt. to such protection being accorded, on the ground that the applicant has no consular authority representing his own country in the locality to whom he can appeal."

This extract will explain the position of affairs & we refer the matter to you for your judgment and action. Possibly it has already come to your notice & action taken. Major Everett has just returned to the city after a long absence or he would have suggested this action before. One incident will suffice to indicate the present attitude of the Turkish Govt. in this matter. About a month ago we secured the services of a Pastor from the Harpoot field to make a visit to Kars & vicinity. Mr Cole & I were off to Trebizond at the time. My brother applied through the Consuls dragoman for traveling papers for the pastor & his companion. The Govt. at once refused to grant the papers on the ground that the British Consul had no authority to do business for Americans. Thereupon my brother sent

his British passport to show that the ~~Govt~~ Consul had a right to do business for him. The Govt. reserved judgment for a few days and finally decided that though we were British subjects yet our work was American and on that ground refused the papers. Had the consul had instructions to act for Americans he could have demanded the papers and received them. It has been the custom for British Consuls to act for Americans, but not through special instructions in accordance with the requirements indicated in the above extract. We trust the importance of this matter will commend itself to you & would suggest the advisibility of extending the protection to our work as well as to the persons of Americans. You will perceive that the Consul ~~will~~ may be able to do much for us as heretofore, but in important cases, which often arise, it will be impossible for him to do a thing, just because, under existing circumstances, he will not be able to point to his authority for acting for Americans.

My brother reported to you last week about the fire. On Monday last Mayor Everett conducted an examination concerning it. 13 persons were examined closely but nothing of

importance could be elicited. We had slight suspicions that perhaps a neighbor had some thing to do with it, but we were not able to confirm the suspicions. We have recovered a number of stolen articles & one man is now in prison awaiting trial for robbery. Major Everett has done all he possibly could to assist us in any way possible. The brethren have shown great sympathy & have rendered us very valuable assistance. Sorrow & trial seems to call forth the genuine sympathy of these people. They presented my brother with a handsome Persian rug in token of their sympathy. But my bro. is reporting you on this matter.

Yours Very Truly.
W. N. Chambers.

Nov. 5. 1887

Erzroom Jan. 6. 1882.

Rev. N. G. Clark D.D.

Dear Sir,

I had not quite sufficient time to finish the translation of the enclosed report that it might be forwarded with my Bro's. letter of last week. Badvelli Khachadoor is a pastor of the Harpoot field & we were very thankful for his services. His report speaks for itself & we hope it will do its share in relieving your mind from the mistaken impression of the Russian work received from other sources.

My Bro. read his letter of last week to me and I can say that I heartily endorse what he said in reference to the Kars work, or rather Russian work, & also his remark in reference to the estimates & we do hope a mistake has been made. Two worthy men in Russia have applied to be received as ~~second~~ members of the station class with a view to becoming pastors. We, on receipt of the appropriations, were forced to reply in such a way as will discourage them & perhaps prevent their coming. One of them at least being unable to help himself to any great extent. We referred them to Harpoot seminary saying it would be necessary for them to take their theological course there.

Last evening we received your letter in reference to Mr Parmelee's return. We have endeavoured to embody our ideas in a resolution, which we hope will have the desired

effect. At the same time recognizing Mr Parmelee's ability as a missionary worker we would be loath to prevent his return to missionary ground. The point at issue is that his temparament is such that his association with the present members of the station would be *detrimental* to the cause. We are of the opinion however that if his residence were permanently fixed at Bebyond or Ezingan, the other place to be occupied by one of the other members of station that every thing would work well. As to the attitude of my Bro, or myself we are both willing to leave Erzroom, I cannot speak with authority of Mr Coles feelings on the matter but the diffculty there is, that would leave one of the present members to be associated with Mr P. which, we are of the *decided* opinion is to be avoided.

Your letter in reference to the fire was received.

Yours Very Truly
W. N. Chambers.

Erzroom Jan 6 / 882
Rec'd Mar. 13

Erzroom March 18th 1882.

Rev. Dr. Clarke,

Dear Sir,

In response to your request the Station embodied its opinion in a resolution in reference to Mr. Parmelee's return to Erzroom. In almost every note received from Mr. P. he speaks of his return to Erzroom, & in letters received last night he speaks of laying plans for preparing to return to Erzroom in the Summer. He also speaks of your plan of one of us going to Van, in connection with which you mention my brother. We do not conclude that such a plan has been decided without an authoritative statement from you, but the tone of Mr. P.'s letter indicates that he has not the slightest doubt as to his return to this city. I only wish to say that, if all that has been said has been unavailing in influencing the decision of the Prudential Com. in this matter, & if it is decided that my bro. should leave this city, I naturally am forced to think of what my condition will be. Under the stress of necessity I could work, I presume, in the same city with Mr. P. but I sincerely hope I may not be forced to depend on Mr. P. & family for a home. If my bro. is transferred to another Station, I trust the Board may not put the above necessity upon me. I am perfectly ready & would prefer to take up my abode alone in any other city. I hope you will not think this a plea for Van for myself

because of the necessity of association with Mr. P. be laid on either of us, I would be the one to bear it, for I'm persuaded that one year of such association would send my Bro. home disabled. The question resolves itself thus, either let Mr. P. occupy Trebizond or some other place of importance, & leave the present members here, or transfer the present members & allow Mr. P. to occupy here with whomever he may be able to persuade to come with him. Our endeavor was to retain the force of the station, which we deem no more than adequate to the demands of the work, by the occupation of important outposts.

All these questions are of importance in considering the question of rebuilding. The number of families to be permanently settled here, & the opinion of the majority of such families are of importance in the question. In the matter of making provision for residences we have been awaiting your authority. In a late number of the Herald the amount required is stated at about $7000. This sum would be inadequate to rebuild on the old site. If the residences should be removed to another site it would scarcely be half sufficient. The site outside of which you speak would be nominal in price, & as the man who owns it wishes to go to Russia in about a month, he has been urging the site on us & it might possibly be purchased for about $100 or very little more. The great objections to the outside plot are first the close proximity of the Persian cemetery, which

is a serious one, but it is doubtful if that would be nearly as unhealthy as the present situation, the danger would be in case of an epidemic; another objection is the proximity of a large powder magazine, which as a native brother remarked "has not blown up yet, but it might; who knows!". Another point of importance is the expense of building. In conversation with several of the brethren who have had experience it was estimated that provision for the residence of 3 families (this might be 2 families & the ladies) - the stable - and outside wall, would cost between T.£ 1600 & 2000, that is between $6600 & $8800. The builder of the school building declared that it could not be done for less than the latter sum. The expenditure of such a sum on residences is a very serious matter. We could not sell this lower house because it is necessary as a girls school & for the accomodation of the scholars from outside attending the boys school. The site of the burned house would bring about $1000 or $1200, but it might have to remain on our hands for a long time before a purchaser could be found.

Mr Cole objects to the removal both on "judgement and conscience", the rest of us agree with Mr. R. that these sites are unhealthy & the removal would not be of any injury to the work. The serious objections are as noted above. If in view of the above objections the Board Com. are willing to bear the expense of moving the residences out of the city, please

please to let us know by telegram, because if the building is undertaken it should be commenced at once, in order that provision may be made for the coming Winter for any families who may be here. While we will work for the very greatest economy yet we are unwilling to take the responsibility of building ~~for~~ unless we may be assured of the latter sum of 8.800. If the Com. decide the question, you could indicate the decision by telegram "new site" or "old site." If building is decided upon in either place it is of the utmost importance it should be commenced at once.

Yours Very Truly

Wm. N. Chambers.

R. Chambers

March 1884

P.S. Miss Brooks permitted her copy of the Revised N.T. the copy which Dr Meaux gave her go to the Arm. Bishop. He exhibited considerable knowledge & ~~in~~ interest in the question, he understands English & can ~~read~~ speak French.

W.N.C.

6

P.S.

I presume it must be confessed that our reports to you concerning the work here this Winter have been of the most meagre kind. I do not know whether the plea want of time would be an acceptable excuse or not, as I presume you should be informed of the progress of the work at proper intervals. However that may be, the, at least seeming, importance of work on hand & the consequent want of time is my only excuse. The only tour undertaken was one to Passen in which Miss Powers Miss Brooks & the Pastor accompanied me. We encountered bad weather & heavy roads & did not accomplish all we had hoped. However we trust the visit was not in vain. The villages occupied by helpers are Todoveren & Komakor. In both of these villages the brethren confessed that they were spiritually "very cold". But in spite of their coldness they showed considerable zeal & subscribed wheat to the amount of about 9 liras for a pastor's salary. This is almost 9 liras advance on the last few years. The two villages united in the urgent appeal that Sukias the Teacher at Todoveren might be ordained as an evangelist for the plain. This is just in accord with our idea i.e. to have an ordained evangelist in each district & let the teachers in the different villages conduct religious exercises where the evangelist cannot be present. This man Sukias is very highly respected by all, both Gregorians & Evangelicals & they plead that he

be the evangelist. His education has not been very extensive but it seems to me his lack of a regular course of study is fully made up by other characteristics. He was in the training class here for some time but I do not know how long. It seems to me the demands of the work would fully justify his ordination at once. The people of those villages are very anxious for a High School to be established in Zodoveren. This man Baron Seckias has been quite successful in that way also. He has about 40 scholars attending school including three or four boarders from other villages. In every village we easily found audiences on short notice, & the people would call for a preaching. This being the case we are persuaded that an ordained evangelist whose duty it would be to travel from village to village would be of the greatest service to the work. On account of the scarcity of helpers we have been planing our work so as to have at least one good responsible man in each district. In the Alashgird district our helper Ghazaros reports full meetings & much interest. Not being able to get any ~~room~~ room at all fit for school room or place for meeting. & as we could give him no hope of assistance ~~for that~~ purpose as the Prud. Com. saw fit to refuse our estimate, & feeling the importance of accommodation this helper Ghazaros borrowed the money necessary for the repair of the school room destroyed during the war & is now laboring under a debt of

20 liras. ~~The~~ people on account of small numbers and their poverty the result of famine are not able to help him. For this action we are by no means inclined to blame him, but on the other hand we regret we are not able to assist him.

For the Khanoos districts the helpers write very encouraging letters. Amongst the Gregorians there is quite a party who are agitating the Episcopalian question. We think the seeds of the movement were sown by an Armenian who passed through the district last year. They forwarded a petition to the English Consul here to be forwarded to England that they might be recognized as Episcopalians, & assist them. When the Protestants were approached on the subject they answered that they had long been enjoying the true religion & had no desire for change. The Consul, Major Everett, personally discountenances the movement, but is in duty bound to forward the petition. We trust no evil will flow from the movement.

"In this city the work is also ~~of an~~ quite encouraging. We have had several "passages" at friendship with the Arm. Bishop. He has taken tea with us twice & we with him once. He is a very well educated man & works hard in the cause of education. The Gregorian Schools are large & of the best order. Lately "Armenia College" has been

with two new professors educated in Europe. These schools are all well equipped. Our own schools are in a very satisfactory condition. You have been made acquainted with the constitution of the "School Committee": the members from the Congregation have done their part well & we have had no cause of complaint, but on the other hand of encouragements. The number of scholars in the High School is forty, of whom eight are from outside. Four of these we are confident will work into helpers & be "strong men". One we support entirely, one we partially support this year because of his losses in our fire - his provisions having been lost in the fire, he will support himself entirely next year. two others we partially support. All the eight are boarding & sleeping on these premises, in the room where the school was formerly held. We proposed to the "School Committee" that a Committee from the people should be appointed to take the responsibility of the boarding department. The proposal was accepted & a com. of two was appointed & thus far they have been working well. Of course they work under our supervision with our advice & it takes from our hands a great deal of drudgery & petty annoyance, besides putting so much more responsibility on the people. We engaged Mr. Coles old Servant - a good church member, as a worker, half his day. i.e. the forenoon to be spent in selling books in the markets the other half to be devoted to looking after the boys, preparing their food & sitting with & sleeping with them. All these

[fir]st eight boys are good scholars, though as yet we have hope of only four of them as helpers, though all are promising. Out of the scholars in school we hope for six or eight helpers. In this city the interest amongst the Turks has been quite marked. Our book seller in the last month sold eight Turkish Bibles, 15 Turkish Testaments & ~~&~~ 6 French Bibles all to Turks, & in this way he has great opportunity to preach to them. In all his work he has met with no harsh treatment whatever, even entering the govt: buildings & selling to govt. officials. Miss Powers has an appointment to visit the family of an enlightened Turk. The converted Moullah about ~~of~~ whom you have heard is making good progress in study in Khanoos he manifests a true spirit & has gained the confidence & regard of all the brethren. He writes that it is his desire to preach to his people & that he is ready to give his life for his Saviour who has done so much for him.

In Erzingan city there has been quite a serious persecution. The Gregorians have succeeded in closing a large self sustaining school. It was taught by one Donatosian & was his only means of support – realizing for him about 50 liras a year. He has long inclined towards Protestantism, but when he so declared himself & introduced the study of the Bible the Bishop of that city stirred up the persecution against him with the above result. At

As long as he refrained from giving Bible lessons the Gregorians tolerated him. He has long wished to go to College & we think of taking this opportunity to send him, he declares it his desire to enter the "Lords work", & in this persecution he has shown a very commendable spirit. The preacher then can take the oversight of the school in the mean time. Together with him there are two or three others we think of sending on to Harpoot to study.

The people of this city besides subscribing to the School building, & collecting over 30 liras tuition in the school returned of what we had on the Pastors salary 4 liras for last year. Had it not been for considerable repairing on the chapel that had hoped to pay back about 10 liras (this 4 liras we pass over to the School expenses).

As to the Sea Coast the work in Ordo has been very good, but poor Trebizond is still out in the cold.

In spite of our close quarters we have been comfortable. My Bro's. health has been quite remarkable, very much better than we dared to hope, his is somewhat nervous, but his lung gives him no bother whatever. He spends an hour in school every other day, as also do I.

By the way we have accommodation for only one family & the ladies till the new house is provided. What will we do if both Mr. P. & Mr Cole return this spring?

Yours Very Truly, M. M. Chambers.

Erzroom Mar 18/1882
Recd Apr. 17

Erzroom Turkey in Asia
May 27. 1882.

Rev. Dr. N. G. Clark
Boston.

Dear Sir,

Having lately returned from a tour I made in company with Miss Van Duzee I will briefly report the state of the work. We received a very warm welcome from the Brethren & found the work in all encouraging condition. The high school which was established in the village Chevermeh a year ago has been doing very good service. Scholars from other villages were in attendance and it continues through the Summer with very good prospect. There was a little coolness between the people & the teacher on account of unpaid salary & other things, and although the teacher had been called by another village yet the Chevermeh people wished to retain him in the shool declairing that it would be bad for the work in the plain if the shool should be closed seeing that there were scholars from other villages attending. However I think a change for both teacher & people will be advantageous when another teacher can be found.) It is in this village that the Turk Shukri Effendi - the converted Moullah is staying.

He has shown himself thoroughly persuaded and has given strong evidence of true conversion. He has gained the good will & respect of all the village by his modest and gentlemanly & consistent conduct. He put in a strong request for baptism & his views on the subject are remarkably clear. He is attending school and makes good progress in the Armenian. He takes every opportunity of preaching to his countrymen, & though by no means obtrusive or offensive to them, he himself works without fear.

If you remember this village of Chevermeh and Heramik were united under one preacher about a year ago. This year both villages strongly urged the ordination of the preacher that he may become their pastor, which we also favor, & if the preacher, Boghos by name, will consent arrangements may be made for his ordination this fall. He is in every way worthy, but thus far he shrinks from the added responsibility. The people think a great deal of him & his work has been blessed - especially in Heramik where he lives. As an indication of his influence and of the progress of the spiritual side of the work there has been a meeting continued every evening through the winter, of about 50 or 60 young men of the village for the study of the Testament. It was entirely a voluntary gathering

and many Gregorian Armenians were to be found amongst the number. They studied the Testament in regular course led by the preacher. The little chapel is filled to overflowing almost every Sunday Yet notwithstanding all that the people confess to spiritual coldness. This eager spirit to hear the gospel seems to be gaining ground in other villages. Wherever we went we could find a company eager to listen But, as a good brother remarked, while such a spirit is found amongst the people & God verily seems to be leading the people to the Light, yet at the same time the spirit of Satan seems to be roused to anger. Just now the govt. having lost all fear of English interference, is easily influenced by the machinations of unprincipled men. For a long time the Protestants of Khanoos have tried to obtain a position in the govt. and even their enemies acknowledge their right; but the Gregorian Armenians having the ear of the govt. have succeeded in preventing such a thing. Consequently all political questions from the Protestants have to pass, or at least are permitted to pass through the hands of their bitterest enemies. As a consequence several Protestants have been imprisoned and detained in prison for no

other reason than that they were protestants. In Bournaz village five houses declared themselves protestant, immediately they were persecuted. One man was beaten beyond endurance and he went to the govt to protest. He handed in his protest. He was asked if he was a Protestant, on answering in the affirmative, his protest was torn to pieces & he was ordered to prision where he remained for several days. The chief man of the village led the persecution & forbad the shepherds of the village from attending to their animals & also refusing them other privileges of the village. We have secured two orders from the govt. here ordering the govt. there to look into those affairs, but I fear it will be of no avail. This is only one of several instances which might be cited. The fact is till the Protestant community is properly represented in the govt. they will continually remain at this ~~disa~~ disadvantage. I do not wish to criticise the former policy of the Community, but it does seem that if it had established itself as a community before the Govt. & obtained seats in the govt. & not trusted to the protection of English Consuls their po-

sition would have been better today than it is, when the prospect is that England will withdraw from Asiatic Turkey. After a months work the Consul has succeeded in getting the Court to examine the accusation against Donatosian of Erzingan & the decision has been given in his favor, which ought to have been done three weeks ago. Probably the poor fellow will have to lie in prison another week or ten days because the clerk does not feel like preparing the papers today. Such is the condition of the Protestant Community before the Govt. today.

In addition to the oppression of the protestants as protestants they bear their share of oppression visited on all communities by the Govt. At the present time, right on the heels of the Famine the govt. is forcing out of the poverty stricken people the taxes of the three years during the war. The taxes at that time were paid in food given to the Army, with the promises that nothing more should be taken, but now it is being forced from the people. Men who were comfortably well off are becoming poor under such oppression. The people of Khanoos were absolutely

unable to fulfil their promises of last year. They have not forgotten their promises, but men who have to beg for their own bread cannot pay to the preacher's or teacher's salary. One of the richest protestants in Heramik village - a man who has educated a large family - who has two girls and a boy in school in this city now, & who has never before asked, as he said for a para of assistance, declared with tears in his eyes that because of the oppression his condition had become such that he would have to take his girls out of school, as they had been at school longer than the boy, and asked as a great favor that we might supply his boy with books. The condition of the people is exceedingly painful to think of, they say themselves that it has not been so bad for years. In view of all this the promises of the people are less than they were last year and the demands of the work is greater. Just here may I ask how can the people be encouraged to increase their contributions by cutting down the appropriations that was the way it was put in the letter announcing that our appropriations were cut down. I did not intend to get off on this strain, but since the condition of the people

is so painful we must needs plead for them.
You have given us no hope that our estimates
would be restored and we remain in doubt.
Instead of encouraging the people it only adds
to their discouragements. Our reduced appropriations
in Native Agency & Education are not
enough to meet our engagements nor will
the "ends" of other appropriations do it. May we
not venture to hope that our estimates will be
restored? Otherwise we will fall short.

~~Nothwi~~ Notwithstanding this condition
of the people the work is exceedingly encouraging
the Spirit of God is moving the hearts of the people
to accept the truth.

My brother & family & Miss Powers left
for Harpoot on Thursday for Annual Meeting.
My bro. has stood the winter remarkably well
& he seems quite strong again.

I have been interrupted so much by callers
that I have had to write rapidly at intervals
& have not time to write all I wished.

Yours Very Truly
W. N. Chambers.

Erzroom May 27. 1882
Rec'd. June 26

distress of the peo-
ple. —

Erzroom June 11th 1882.

Rev. N. G. Clark D.D.

Dear Sir,

When writing you on the 27th I was so interrupted by callers that it escaped my mind to say any thing about the Episcopal movement which I found in the Khanoos District. In the villages of Chevermeh & Heramik where protestantism has had a long & strong hold the movement shows most life. It seemed to me that there were two main causes for the movement.

1. Because of the oppression the people are driven almost to despair. They say, and they are not far wrong in the assertion, that they cannot succeed, the govt. will not allow them to improve their circumstances, but on the other hand forces them into greater poverty year by year, besides other kinds of ill-usage. Side by side with this state of political or civil affairs, the influence of the Gospel work and education has been exceedingly great, and they realize that under different circumstances an infinitely better state of things is possible, and they have become correspondingly uneasy under existing circumstances. Their hopes were raised when

the Reform Commission was established, but they have been horribly disappointed. Yet their respect for England is still strong as the only nation which can afford political protection. They perceive that by recent orders & changes the influence of England is very much lessened, but they cling to the hope that if they were in some way connected with English affairs she would have a right to interfere in their affairs. They can conceive of no better plan to accomplish this end than by becoming connected with the English national church, thereby securing to themselves the rights, or at least partially the rights of British subjects. This is their great reason for desiring to become Episcopalians, because they imagine that thereby they will gain British protection. This desire to escape ~~protection~~ oppression manifests itself in a different way in another district, the Passen which borders on Russia. The people of that plain are sowing their fields, but as they express it "in a hopless manner", that is they cling to the hope that the Russian govt. will yet give them permission to enter Russia, if that permission should come before harvest the people will leave their grain to perish in the field, will desert their lands & houses & depart "en masse" to Russia. In that whole plain there is no thought

of Episcopalianism, thus going to show that the main idea of the people is escape from oppression.

2. The second reason for this movement only prevails among a few of those who have become to a considerable extent enlightened, by being in close contact with protestantism, & that is the question of Baptism and Communion. There is such a class who perceive the evils of the old church but who wish to retain some of its peculiar tenets & especially the generalness of Baptism & Communion. This is seemingly an honest conviction on the part of a few and it is only found in those villages where our work is strong.

Though there are two or three families in the village of Chevermeh who have imbibed this idea yet I am glad to be able to report that as far as I could find out the protestants have all remained firm. They always answered, when approached on the subject, that they had years ago received the gospel in its purity and they saw no reason for change. So the movement is entirely confined to the Gregorian Armenians. However it is possible that, as has been the case in the Central Mission, by not understanding thoroughly the movement the Episcopal's who are working there may encourage the movement here.

After two months imprisonment the teacher Donatosian of Erzingan, about whom my Bro. reported to you was released. The court here merely reviewed the proceedings of the Erzingan Court & not only reversed the case but declared Donatosian to be entirely free from blame. The Turkish officials themselves, even those who gave their influence to the Gregorian Armenians, declare that the whole case was nothing more nor less than bitter persecution.

Yours of May 1st arrived just too late for my Bro. to see before leaving for An. Meet. I wrote the points of your letter in reference to Erzroom Houses, & sent to Harpoot by traveler but have not much hope that it will arrive before the meeting closes. I am sorry we kept you waiting for information on the subject of rebuilding. The fact is that we had the impression that the so much had been written about it, that more would only add to the mass, & besides we hesitated to take the responsibility of advising, because we felt that the future of the Station was so uncertain, & feeling that those who were to be located here permanently should have the planning of the whole affair. I understand that the Gregorian Armenians have cut the price for the site near the gate about which so much has been said as a site for new houses for missionaries

the price has been cut at 40 Turkish Liras about $175.00/100. They desire the ground as a site for their new College. They promise a great advance in this respect in Education. I think we have reported to you that three young men who have spent ten years studying in German & English Universities are the men who have the school in charge. But this is a digression.

You suggest the possibility of covering the drain in front of the house. If it (the drain) should be enlarged & deepened in front your house it would have to be enlarged for the whole street & it seems to me for both sides of the street. And it is not only the drains, but the very soil seems saturated. I have stood at the edge of the roof overlooking the street (the house is two stories high) & I have felt the strong fumes rising from the drying street. The site of the "Upper House" is only about 200 yards distant from the Parmelee house & as far as purity of air is concerned might be close beside this one. But this question must needs be decided after An. Meet. so I need say no more about it.

The progress of the work is quite encouraging. The people of this city are working well they show the greatest interest in all departments of the work.

Last Sunday we had a fall of snow to the amt. of 3 inches and more, but it has done no harm to the crops. The force pump came all safe for which you have our heartiest thanks. The water suply however is so limited that in case of a large fire an engine or pump is almost useless.

We are all usually well, I mean those of us remaining here, I cannot speak of those absent aut Au-Muct. having had but a short note from them written three days out from Erzroom

With kindest Regards

Yours Very truly

W. N. Chambers

P.S. I note your words in reference to Mr. P's return. It has been a painful question & Mr. P. of course feels very sore about it. He evidently thinks we throw the blame on him, & declares it a disgrace to our religion if we cannot live in harmony. I can't see where the disgrace lies, if it is so then the N.T. gives us an example of it own confusion in its own pages. For if Paul & his associate thought it better to separate, after "sharp contention" I think we all have the same privilige of separating, the exceedingly painful part of it is the "sharp contention", & the disgrace lies in the fact that people will not see the advisibility of separation. As I have said previously, if I am to be the cause of preventing Mr. P's return, recall me & let Mr. P. return. But what I am convinced of is that association is to be avoided by all means. Fortunately or unfortunately both my Bro. and my self had written Mr. P. on the subject in answer to letters received from him explaining our stand before your letter was received. It is to be hoped the question is settled, & we are glad to hear that Mr. P. so soon returns to Netherland.

W.N.C.

Erzroom June 11. 1882

Recd July 10.

Erzroom July 22.th 1882.

Rev. N. G. Clark D.D.,

Dear Sir,

The Prudential Committee saw fit to cut down our estimates for the current year. In several letters we urged that the amount of the appropriations were entirely insufficient to carry on the work for which we had pledged ourselves. We have practised economy to the best of our ability, but the Semi-An-ac shows that, as we represented in previous letters, we will be very seriously embarrassed at the close of the year unless the estimates are restored. The reason given for cutting down the ~~approp~~ estimates was to encourage the native brethren to self support. We can only say that where the great mass of the people are impoverished and have nothing to give we have not the power to force them. We have done our best and are encouraged by seeing good improvement in this matter of self support. We have also rearranged the helpers with the question of economy in view & have in mind the dismissal of two men & we do in every way possible practice economy. Yet in spite of our best efforts we have been obliged to overdraw on the appropriations for the half year as follows:—

½ appr. for Nat. Agency is	16892	pias.	overdrawn	3860	pias
" " " Education	7950	"	"	1612.	"
" " " Rents & Repairs	1500	"	"	1500.	"

This goes to show that, not only are the appropriations small, but our estimates were less than the demands of the work proved to be.

Nat. Agency was cut down 5000 pias our liabilities in that Department above what is provided by appropriation are more that 7000 pias.

Education was cut down 3000 pias, our liabilities in this Dept. above what is provided by approp. are about 3500 pias.

Rents & Repairs were cut down one half i.e. 3000 pias. The whole of the approp. of 3000 pias. had to be expended for the past half-year leaving us no bal. in this Dept. for the current half-year.

This shows that, ~~as~~ has been remarked above, our estimates were made out on the most rigid principle & the cutting them down would only ~~left~~ leave us in so much debt at the end of the year. We do not think it necessary to add words to the plain statement of facts, we only wish to urge again that our estimates be fully restored then we trust we will be able to make ends meet. We have carefully studied the field & we have failed to find any point in which we may

curtail the work. The work in both departments, Nat. Ag. & Education, but especially in Ed. has grown on our hands in such a way that to repress the growing work or to curtail the established would be to choke the advance of that for which we are working & defeat our own efforts. We have been waiting and looking anxiously for a reply to our former letters trusting that the Com. would see fit to grant our request. What we ask for is absolutely necessary to the prosperity of the work & the discharge of the obligations under which we rest. We hope & trust you will not leave us in such embarrassment.

When pleading for the restoration of estimates it seems a little inopportune to have to refer to another item of treasury business. The Treasurer of this Station in the Fall of '78 made a double charge against the Persian Mission of 5288 piastres. That mistake was only discovered a year ago & of course was charged to Erzroom. I returned the item to Constantinople on the ground that as the appropriations for that and the following year were not all consumed, but a bal. left in Constantinople, therefore this error of 5288 piastres was also credited there i.e. that the office at Boston received an extra credit of this item of 5288 piastres. After having written several letters, finally a reply came

to the effect that Conople could not accept the item & that Erzroom would have to ask an appropriation from Boston. This reply only reached me two weeks ago & of course too late for the estimates for this year. For my part I cannot see why it should enter the estimates, for it was virtually money paid by mistake into Boston Treasury by the Persian Mission. Erzroom cannot meet the item, & if you prefer it should go into the estimates for year after next so be it, however we trust you will decide to correct the error at once.

You will notice that the An. Meet. at Harpoot recommended a few items for expenditure this year. the more important are the items for Erzingan house - about which my Bro. R Chambers writes you, & for timber for new residences. We would be glad if you would authorize Mr. Peet to accept such expenditure.

Yours Very Truly,
W. N. Chambers.
Treas. Erz. Sta.

Rev. W. N. Chambers.
Erzroom, July 22, 1882.
Rec'd Aug. 19.

My dear Dr. Clark,

I hope you wont feel like dubbing Erzroom "Oliver Twist" - always asking for more - but the fact we cant help it. I hope due weight will be given to the Treasurer's statements above & that you will be willing even to exceed our requests.

Yours Sincerely
R. Chambers

Ezroom Aug 25. 82.

Rev. Dr. Clark.

Dear Sir,

Having by the assistance of our teacher made a translation of the decisions of the Ezingan & Ezroom courts in the case of the Bishop of Ezingan vs Donatorian I forward you a copy. I am sorry to forward you a copy on this kind of paper, but I had no Mission House paper at command when copying it & I trust you will excuse that. These are good instances of how judgements may be given & on what grounds in Turkey. It will afford you some amusement to trace the line of argument in both papers. Donatorian is now here studying & has gained our highest regard & confidence. The persecution still continues in Ezingan & the people are again beginning to feel discouraged. But we trust Mr Coles going there for the winter will establish the work.

Yours Very Truly.

W. N. Chambers.

Rev. W. N. Chambers. Aug. 25, 1882.

Let God be witness. 1

Copy of the decision of the Court of Erzingan in the case of the Erzingan Gregorian Bishop vs. Donatosian.

This is the substance of the complaint of the Vartabed Bishop of Erzingan under date Apr 5/17 in No. 2:-

He received a letter by the hand of a person named Hassan which letter contained a threat agst. him; Hassan pointed out Donatosian as the giver of the letter. The Vartabed asks the attention of the procurer to the thorough exam. of the matter according to the demands of law. The complainant, Mr. Krekor Hamirg Archbishop of the Erzingan Armenians aged 36, subject of the Sublime Port, born at Yeni Capu, Constantinople being examined said:-

On Apr. 7/16 being Sunday, at 8 or 9 O'cl. while alone in my Episcopal residence my servant Bedros brot. me a letter. Opening it I saw that it threatened my life by a bullet. Immediately calling my servant I asked, "Who gave this letter?" he a. s. was; "the Koord who brot. our wheat from the monastery." Upon this I at once ordered the Koord to be called. The priest Ezekiel was with me. I asked the Koord about it he told me that an Armenian whom he did not know gave him the letter in front of the old Episcopal residence. To find out the person I sent my Cavass with him. They together looked in & about the city, & at 1. O'cl. they went to the house of Khourshed Garabed where there were 3 or 5 persons when the Koord pointed out Arten Donatosian. And there were other reasons for suspecting him, i.e. his child lately died & when we hesitated to bury it in our graveyard he wrote us a letter revealing his vexation. He is an ignorant man and from the Protestant community, knows 14 languages according to his own declaration. He opened a school & we gave necessary

[illegible] to the ~~children~~ parents to remove their children, knowing these things an anonymous letter was published in the Avadaper. Because of these several things we suspected him for our safety & in order to a thorough exam. of the affair I came to accuse him. The following is an exact translation & the copy of that Armenian note which I received:

"To the Rev. the Archbishop Hamiag Simaksian,

No. 1. This is a friendly note under the seal of confession. If a man wishes to be saved from the bullet: 1 He must be careful of every end of opposing purposes. 2. A person must fear him who has no fear of death. 3 A man should not give his decision before understanding the principle of a thing. 4 A person must separate the wolf fr. the sheep. Children we have written in this way but he flees. We do not care even tho. he flee. Children if he flees the little children are trampled upon. He may torment him considerably. Let him flee if he can. The greatest part we will leave of him will be his ear. If the bird can't be saved how ~~can~~ will the man be saved from our bullet. Hurrah! for the bullet; the bullet which saves our fatherland."

The Agent of the Bishop, Boghos Effendi, being examined said that Soratosian some ten days before, on going to the shop of Bedros of Basen said, say to the Bishop let him not do enmity agst. me, nor trouble my interests else we shall do him great harm.

[illegible] Artin, the suspected person, son of Krekor, from the city of Arabkir now living at Erzingue, a tennant in the street called Sachgee, 30 yrs old, a school teacher an Ottoman subject, by nation an Armenian, religion a Protestant being examined denied saying: that during that day he had not passed before the old Episcopal Residence; that at five o'cl he went to the house of Protestant Agop to dine &

at six he returned home & besides that he did not go elsewhere; that he did not see that Koord and did not give him ~~that~~ such a letter; then on that evening while sitting in Khourshid Garabed's house the Bishop's servant came in, but he did not see the Koord; that he said nothing in the shop of Bedros agst. the Bishop; that he was not the author of the letter published in the "Avedaper"; that though he wrote to the Bishop a letter containing expressions of astonishment because he (the Bishop) hesitated to bury his child yet this should not cause coldness, & that there was friendship not coldness between himself & the Bishop.

The man who gave the letter to the Cavass Bedros, a native of Shorak village of Kelkit town, by nation a Koord - a laborer, 25 years old, the grandchild of Hassan taking oath & being examined said; that he came to his bro. Hussain the servt. of Vartan agha Avgig oghlu on Thursday evening to receive some piastres & on Friday planted the trees of Vartan Agha, and on Saturday he carried manure & on Sunday with some neighbors, loading his animals with wheat & trees for planting and by order of his master he was sent to the Monastery of Kee and thence also to carry four loads of wheat to the Bishop's residence, having with him four unloaded animals, his companions saying to him to go forward he proceeded & on entering the yard of the Old Episcopal Residence & finding no person he let down the loads & left them there, and when he was starting to the new Episcopal Residence again, as he was coming out from the gate of the old Residence he saw two men approaching, one of them passed and the other pulling out a letter said give this to Bedros and he gave the letter to Bedros in the yard of the New Episcopal Residence according to order he carried the wheat there. Then the Bishop said "you must find the man who gave you this letter". And in company with Bedros he searched in all the

[illegible] in about the city. But, not being able to find a man of the same appearance, and after searching in some houses where men of that appearance were supposed to be found they entered a house where he saw the man who gave him the letter, and as Bedros had said to him to say nothing about the matter when he had found the man, he only spoke to Bedros aside; and when Bedros said to him that this man has another brother perhaps he is the man who gave you the letter let us call him & look well, then though Bedros requested the other to be called yet the Koord said "it was the man who was sitting here before"; and when that man was brot. to the residence of the Bishop he said the same things face to face, & that he did not know the Bishop or the heavy mustached Bedros or this man (Donatosian)

Agop the Savass (special servant of the Bishop) son of Vartan of Kemach also confirmed what Koord Hassan said.

Khoushed Garabed being called for exam. affirmed on oath; that on that evening he & Agop the baker & Dulger Oghlu Nishan and Donatos Oghlu while sitting saw Bedros coming in with a Koord & sitting opposite to the seat of Donatosian & that all saw both men and then Bedros said to him secretly to call the brother of the aforesaid Donatosian, & he called him, & when both the brothers had gone out Bedros said to him that the Koord says "it is the one who went out first." And afterwards when he asked about the affair Bedros told him.

Agop the baker & Dulger Oghlu Nishan on oath confirmed the testimony of Garabed.

In substantiation of the words which he had spoken in a shop, when Khachig the friend of the suspected man, & Toros Oghlu Artin, & Donig Oghlu Solomon were called they testified on oath; that two months ago the aforesaid Artin Agha going to the shop of Bedros in conversation about the

the [illegible] of the [illegible] said "the Bishop is now supping soup [illegible] the head."

[illegible] they were brought face to face the aforesaid informer [illegible] repeated what he had said, in presence of the suspected Artin, [illegible] said, "he is practising calumny, they have instructed him to say so," [illegible] said nothing worthy of being heard & brot. no objection worthy of acceptance. And when he was brot. face to face with Khoursheed [illegible] Agop he could say nothing in his own defense to set aside the information that he had seen the word. And he refused to be brot. face to face concerning the word which he had spoken against the Bishop saying "I have no time".

Found on his person the first draft of the letter [illegible] to the Bishop concerning the hesitation to bury his child & reading it this was the meaning. Though, in accordance with the desire of his family to bury his child with religious rites, the Bishop called him, yet being in sorrow this invitation only increased his sorrow; because against the friendship of five years the present is like seizing a blind man on top of a bridge and saying "Whew I will throw you into the water," or to take prisoner an entrapped bird – such is not the work of a generous man. And he was astonished not so much at his being called to the Bishop's residence as at the thought that his child would be buried without a priest. [illegible] (the Bishop) had not drunk the bitter wine of the death of children of the [illegible] of society he has such a heart as to give comfort to the sorrowing. And where has he learned to refuse the ground of the earth to our creatures?

There was found another piece of paper on the person of the aforesaid suspected one upon which was seen the Bishop's name & a word indicative of enmity, but as the other pieces of paper were not to be found [illegible] [illegible] did not bear signature a clear meaning could not be gained.

Over the signature of Hohannes Kevorkian a note sent to the aforesaid suspected person contained the following, "if they call you to examination today and ask questions not relative to the subject do not deign to reply, & if they wish to charge agst. you because of your silence, no matter; if they put on you that calumny do not act in such a manner as to call upon yourself suspicion - do not speak with anger - answer calmly. And with the date Nisan 8. 1298 another note was written by Hoh. Kevorkian containing quotations; "Our Lord Jesus also was carried before governors with calumny & he gave few answers to his examiners". "If you be sorry our enemies will rejoice." "We are waiting today for an answer to the telegram according to which we will arrange."

As it may be concluded from the above details; that the aforesaid suspected person Arten Agha continues to deny the charges preferred by the Bishop; and though on comparison his writing has no resemblance yet it is possible to conceal the writing in such a manner as to make it impossible to detect the handwriting; and as the informant Hassan meets? face to face said that he gave him the letter; and as Arten denies that the aforesaid Hassan went that evening to the house of Khourshed Garabed. this denying shows that he gave him the letter; and as when they went out from the house of the aforesaid Khourshed be Hassan said secretly to Bedros, "It was the man who was sitting here before", the baker Agop on oath confirming these words; and as the letter sent to the Bishop concerning the burrying of the child contains some opposition; and as in the shop of Bedros of Kessen he said, "the Bishop is supping soups above his head", which several on oath affirm; and as he could not produce defense agst. the information & testimony & signs of the case:

Therefore it is decided that the aforesaid suspected Arten Agha wrote the letter & giving it to Hassan sent it to the Bishop & this act being of the nature of a crime this decision is forwarded to the General Accuser's representative that it may be presented to the Criminal Court.

1298. Nisan 17.

(Signed) Erzingan

Copy of the Decision of the Criminal Court of Erzroom recinding the decision of the Erzingan Court in the case of the Gregorian Bishop of Erzingan vs. Donatosian.

God is Witness.

Ismet Jemell President of the criminal court, and the members - Mustapha Phaieek Effendi & Demetri Effendi - in company with the General Accuser, Esmet Beg, having assembled in the appointed Chamber, Nisan 27. 1298, Jemasuleami 20. 1299, the papers of examination & the accusation by Esmet Beg concerning the charge that Donatosian had threatened the life of the Bishop of Erzingan Hemiag Effendi by shooting were read.

The accusation set forth; that in the year 1298. Nisan 14, on Sunday, Donatosian Arten sent to the plaintiff, Hemiag Effendi, a threatening letter; & that this is established by examination on sufficient evidence; & that the case must be judged in accordance with the criminal law No. 191.

The Court having received the affidavit of Esmet Beg & also his letter of accusation & papers of examination he withdrew from the Chamber & the Court entered into the consideration of the case. In the year 1298 Nisan 14, Sunday about 8 or 9 o'cl. Hassan Son of Baloo of Kelkit village gave to Bedros the official servant of the Bishop a letter, reading as follows:-

"To the Rev. the Archbishop Hamiag Simakesian,

No 1. This is a friendly note under the seal of confession. If a man wishes to be saved from the bullet: 1 He must be careful of every kind of opposing purposes. 2. A person must fear him who has no fear of death. 3. A man should not give his decision before understanding the principle of a thing. 4 A person must separate the wolf from the sheep. Children, we have written in this way but he flees. Children if he flees the little children are trampled upon. He may torment him considerably. Let him flee if he can the greatest part we we will leave of him will be his ear. If the birds

be saved how will the man be saved from our bullet. hurrah! for the bullet the bullet which saves our fatherland."

On searching he pointed out Donatosian Arten whose name he did not know. from the decision of the examiner it is understood that the cause of this letter seemed to be hard feeling arising from the refusal of the Bishop to admit the child of Donatosian to burial in the Erzroom Cemetery. And the General accuser of Erzingan accused Donatosian Arten according to the Criminal law No 191. Both as the manner of giving the letter, & as Hassan & Bedros & Hemieg Effendi in their examination gave testimony contradictory of each other concerning & the search & finding of the criminal & as Donatosian did not pass by the old Residence of the Bishop during the specified time Nisan 14 on Sunday; & as he at five O'cl. went to the house of protestant Agop & at 6 returned & remained at the meeting place & did not go out from there which Donatosian was ready to establish by proof giving the names of his witnesses; & as not attention was paid to his desire to produce witnesses; & as Bedros has special relation with the Bishop; & as Koord Hassan was not able to point out the person from whom he rec'd. the letter, & as in conversations about Donatosian Arten he was thought to be the author thus suggesting to the Koord to point him out, show that there is no proof or sign that Donatosian is the author of the letter, but & if it be ascertained that he is the author there is no ground for condemning him according to Criminal law 191; & as the letter contained some admonitions the charge which is preferred is not of the degree of a crime; & as there is no sufficient proof that Donatosian committed such a crime; therefore the decision of the Court of Erzingan is annulled which will necessarily result in the release of Donatosian. This we have decided unanimously According to the desire of the defendent we give to him this a copy of our decision sent to Erzingan to the Gov't.

(Signed) May 22. 1298.
Sefer 16. 1299.

W. N. [illegible]

Erzroom –

Aug. 25. 1882,

Decision of [illegible];

Rev. N. G. Clark, D.D.

Erzroom Nov. 11th. 1882.

Rev. N. G. Clark D.D.

Dear Sir,

It falls to me to report to you on Russia this year. The party making the tour was composed of Miss Van Duzee, Pastor Hagop Tashgeian & myself. Miss V. D. is the first missionary lady to visit that part of the field. We left Erzroom on Sept. 12th. & going East we passed through the plains of Passen and Alashgird; crossing the boundary at the foot of Mt. Ararat we touched at the cities of Igidir, Etchmiadzin, Erivan, Alexandropol, Ani, Kars, & Kala Kala from which last point we reached Erzroom Oct. 12. having been absent just a month. We had delightful weather all the way, with the exception of one day on which we marched into Kars six hours through a pouring rain. We made "fast time" & traveled 128 hours (this does not include any stops) which would amount to somewhat over 380 miles.

We spent a day & half in the villages of Todoveran and Komatsor on the Passen plain. These had subscribed wheat to the amount of about 8 liras for the preachers salary. This is the first year they subscribed anything near that amount, but we were able to collect nearly all. One brother whose wheat was not clean gave his promise to give it as soon as clean. Here is the case of a brother as an instance of the difficulties met with in such poverty stricken communities; he is heavily in debt & owns a very small farm. He subscribed about 3 bushels of wheat, but his creditors came upon watched his thrashing floor & took all his wheat for debt. Having a few bushels of barley he gave double quantity of that. And now the poor

man is borrowing money to support his family for the Winter. He is only one of many. Our plans for the ordination of the preacher of these villages this fall have failed.

From this we passed through the Dela Baba Pass to the Alachgird plain. Through this pass our escort was doubled & we were ordered to march in "close order" the place being considered dangerous because of the Koords, however we had nothing more than our own thoughts to frighten us & so reached Khasdoor in safety. At this village we have quite a thoroughgoing preacher & the work is promising. This whole plain has not as yet recovered from the effects of the famine. This year the harvest was good, but it is the first for many farmers since the famine & the great mass of the people have only enough to live on & many not even that. The village of Khasdoor though a large & important one is just in that condition. Some years ago a preacher was located there & a school room was built, but the preacher left before the war & the war destroyed the room, so when the present preacher went there about 18 months ago, to accommodate his family consisting of himself, wife & five children, his school of 40 scholars & a nightly meeting of about 60 adults he could only find a single room about 12 feet square. But finding that such a state of things could not continue & that the people were too poor to contribute money for rebuilding the school room, & having applied to us in vain for help, he proposed to the people to do the heavy labor & draw stones & he would borrow the money to pay a mason & carpenter. This they agreed to & now they have a very comfortable little school building, but the preacher labors under a debt of about $75. Few in the village are declared protestant but the whole village is so friendly as to be considered Protestant by its neighbors. The old church has entirely lost influence. The priest attended our preaching

and at the close Baron Khazaros said to him that it was time to attend to his own service. He left and a few moments afterwards we noticed him hunting through the village for the bell ringer & some one to assist him in the service. The people said it was always so & that there were never more than half a dozen attended & seldom that number. Our preacher travels to other villages to preach & is well received wherever he goes & is full of enthusiasm. The whole plain is drifting fast into infidelity though the Gregorian Bishop bears a good name & is considered a fine man. We visited several other villages, I will mention but two. Kara Kalissah is the County seat & the centre of trade of the district of that name. Last Winter we received letters from this village asking for a preacher. Three or four families from Bitlis are coming into the town & they were very urgent on the needs of the place. Having neither men or money we could give them little encouragement. They declared themselves able to provide accommodations for a teacher & school. A good man here would exert a wide influence throughout the district. About an hour distant is a large village named Yongaloo. Here we found a young man who had learned to read from one of our helpers who had spent some months in the district some years ago. Being of a large family & his services not being required by the family he gives 10 months of the year to teaching the children of the village. He reads the Bible in school every day & has a Bible class every Sunday for all who wish to attend. He does not profess to be a Protestant but begged that we should visit his village often & earnestly entreated that we should send some one who could teach them the Bible & preach to them. The whole village is quite friendly. God grant that these people may find the Light!

On the 20th we came in full sight of Ararat & the hoary old monarch was our constant companion for several days till he dropped out of sight behind Ali Ghez Mt. as we approached Kars. About noon we reached Moosoon the last village on the Turkish side, our baggage was slightly examined & we passed into Russia. We soon entered a small Koordish village where was a detachment of Cossacks. We experienced not the slightest trouble & our baggage was not examined again till we entered Turkey at Givine. We were treated kindly & courteously wherever we went & had an exceedingly pleasant visit all through Russia. The first point of importance we touched at was Igidir a flourishing town of considerable size. Hearing that there were those who read the Bible in secret in the town, but having no way to find them we walked through the town letting it be known who we were, hoping that some friend might come out. The only friend(?) who came was a man who took the Pastor aside and pointing to an "influential" person said that if we would cultivate that individual he could influence a hundred houses to turn Protestant in a few days. We had been informed of the existence of one or two friends(?) in a village about half an hour distant & we decided to spend the night there. Finding this so called friend's house the Pastor introduced himself & asked if we could be entertained for the night. When told that an American Missionary in the party he begged the Pastor to leave the house as quickly & quietly as possible & not on any account to let the villagers know who we were, indicating that it was an exceedingly dangerous place for Protestants or "Farmasons" as they are called. After traversing the village two or three times in search of lodgings we found the chief man who took us to his house & treated us with the greatest hospitality & expressed himself very much gratified at being invited to be

present at worship both morning & evening. From this village we marched in one day to Sarmaghar passing through Etchmiadzin the seat of the highest dignitary of the Gregorian Church. The next day returning to Etchmiadzin to present our passports to governor of the district for his visé we encountered the only opposition of our trip, if opposition it might be called. He treated us with respect & politeness & took the opportunity to warn us against the crime of collecting together even five persons in order to preach to them. The Govt. did not give permission for that, & if complaint should be laid before him, he would be under the necessity of "driving us out of the city." We respectfully submitted that we had the right afforded by our passports of entering the country, of traveling where, & remaining as long as we pleased; & as to preaching we urged that, as we understood the law any community had the right to worship in accordance with its own form, & that efforts at proselytising from the Greek Church only were prohibited, & that week after week a considerable number of protestants publicly met together for worship in his own town; & that we had come to see our friends; that we were stopping at Sarmaghar & intended leaving the following week.

He replied that we were welcome to enter the country, to go where we pleased, to do as we pleased & to remain as long as we pleased, only we were entirely prevented from preaching. He read the law on the point & again warned us of the danger of being dismissed from the district in case of complaint. After a few more words we withdrew feeling that argument would only stir up bitterness. This is the same man who sent Mr Easton out of the district some years ago. He is appointed to office by the Catholicos & so is inspired by him. The political influence of the Catholicos may be estimated by the fact that the Govt. has passed over to his entire control the entire tax of 42 large villages & which together with the offerings of pilgrims

constituting the revenue of the monastary is estimated at T.£ 40000 = $175000. The Monastary is said to have been built in the 5th Century; it is the seat of the power of the Gregorian church; to its shrine thousands of pilgrims flock every year; it is from here that the holy oil used in the churches is carried in immense quantities every year to all parts of Russia, Turkey, & Persia; it is to this place that the church looks for the descent of the Only Begotten as its name, Etch-miadzin, implies. As I wandered through its portals, gazed on its fine paintings, examined its elaborate adornments, & thought of the multitudes who seek its sacred (?) precincts for the performance of vows, I wondered, amidst it all how much of true faith the Only Begotten could find. Oh, how empty vain & wanting in true religion! The whole region through which we passed is almost entirely destitute of education, important centres of course excepted. In large villages of from one to three hundred houses we were assured, & our observation corroborated the statement, that in any one scarcely could ten persons be found able to read, & very few schools are being established. This sad condition of affairs was universally laid at the door of the Etchmiadzin Catholicos. However in his old age he has done one good thing ostensibly to rectify the evil. He has established a College in proximity to the monastary. It is supported from the revenue of the Monastary at an annual expenditure of T.£ 25000 or about $110000 - so we were told. At present 200 students are in attendance whose entire expense is defrayed by the College. The course is 9 years - the program of studies, as shown to us, is very excellent - the corps of teachers is complete - the library is fairly large, said to contain between 2 & 3000 books - the physical & chemical apparatus is quite good, & the accommodations for students are apparently very good; the class rooms are well arranged & the building, a long two storey stone structure, presents for this country a very fine appearance

The enterprise is worthy of commendation & the purpose of the College is declared ~~to~~ the providing teachers for the Caucasus. However, though having Theology and kindred branches on its program of studies, yet it is said to be entirely infidel in its teaching & influence, it is, to say the least, entirely anti-evangelical. But when the people do not yet know the alphabet where is the occupation of a college graduate? The mass of the people are not as yet imbued with a desire to learn to read, will they pay high priced salaries for that purpose? Or will such students be willing to remain in villages on low salaries without any advantage whatever? It seems to me a shorter & more thorough course in essential branches would better fit a man for the pioneer work to be done. I do not condemn a high grade of education, but such a grade for village teachers, the condition of the people being such as it is a great waste of energy both of time & money. Creating a supply for an imaginary demand & especially when the demand cannot exist for years to come is seemingly absurd. Besides Common & High Schools feed the higher institutions, but where the former do not exist how can the latter be sustained? In this college the remarkable feat has been performed of placing a keystone of an arch which has neither foundation or superstructure. As a clear headed Armenian remarked; "Our nation can do nothing moderately, it must either do some great thing or nothing." We rejoice in the establishment of the college, it is sad however it may not be more truly what it professes to be a Christian Institution.

"After visiting the governor the monastery & the College we returned to Samaghar. Relating to the brethren our interview with ~~the brethren~~ the Governor we asked them what the consequence might be if persecution should arise because of our presence, they with one voice answered, "No matter, fulfil your office & we will rejoice in the consequences", & a right royal time we had.

Daniel Bey & his two boys from Erivan & the brethren from Etchmiadzin came to Samaghar for Sunday. In our lodging room we had an almost continuous meeting through the forenoon. Several were examined for membership and four sisters & two brothers were received. In the afternoon we repaired to a more public & larger room where the brethren meet for worship, & enjoyed Communion with the brethren. Evidently the news had circulated for some people came from neighboring village & Samaghar almost in mass came to service, there being 160 or 170 people. Every one paid the best attention & not the least sign of opposition was discernible. Here also we were assured that not 10 persons attend the Gregorian church service." "Baron Geragos the leading man amongst the brethren is the chief man of a group of three villages. His conversion was remarkable & was something on this wise. He, as chief man of the village, received an order fr. Govt. at Etchmiadzin to arrest & bring to trial for the purpose of sending to Siberia one of his neighbors, named Muggerditch, charged with being a Protestant. He went to the man, made known his business, & ordered him to get ready at once. Muggerditch protested against the injustice of his arrest, & said to Geragos that if he would take a tract which he handed him & read it carefully & see for himself why he was a Prot. he would be ready to go without a word in the morning. Geragos read & studied the tract uninterruptedly all night & in the morning went, not to arrest, but to inquire more fully of that new way, & the result was that, instead of arresting his neighbor, he became his warm friend and defender, & he has stood with manly Christian fortitude the persecutions of the despised sect especially heavy on himself because of his public & prominent position in the district. The Governor of the district, actuated not a little by the spirit of persecution, required much work from him

on the sabbath, & paying no heed to Gerasos' protest, Gerasos resigned. But his services being so highly prized, that the office was placed in his hands again with the promise that his scruples would be respected. His influence is very great throughout the village. From Samaghar we returned to Etchmiadzin & had a large meeting with the brethren right under the shadow of the pallace of the Catholicos. A promising young man is now in Erzroom studying with a view of returning to his village Samaghar, as preacher.

From here we went to Erivan the cap'tl of the Province & were guests with Daniel Beg a very excellent brother in Govt. employ. He holds service every Sunday in his house & has quite a following for Bible study. While there I picked up from the table a well thumbed book written in Russian & he told me that that book was one of his delights & that he knew it in part by heart. It proved to be "Thomas á Kempis".

From here we went to Huljan where we met with a repetition of what had gone before - a warm reception - a royal time - a solemn communion with an audience of over 150. Here the brethren emphasized what had been urged in other places that we visit them at least twice a year. Three persons were received into communion & one dismissed."

Passing through Alexandripol which we found void of Protestants they having emigrated, we turned towards Kars where we found the work about in statu quo. You will remember that on the occasion of the visit of Messrs Cole & H. Chambers Hadji Garabed was engaged until a more suitable man could be found for the place. You will also remember that he is the person about whom so much was written a year ago in connection with the charges preferred against

Erzroom Missionaries for smuggling books into Russia & for Jesuitism. The charges against him were all based on what had occurred prior to the time of his engagement & which he confessed fully at that time and consequently of which we were fully aware. Since that time I believe the man has acted conscientiously in the discharge of his Christian duty. His great trouble is lack of character, & his follies of a few years ago give those who are unfriendly an opportunity to misrepresent him & his work. It was therefore not with the slightest recognition of the application of the charges preferred against him by the preacher Krekore that we dismissed him & closed the school. Our action was based mainly on the following considerations; 1. Hadji Garabed is unfit for the permanent position of preacher & teacher in such a place. this the man himself admitted when he was engaged. 2. Because the work did not exhibit such signs of progress as to warrant the maintenance of a teacher at such an expense. His school was recognized by Govt. it had even in the summer school months 25 or 30 scholars. These gave the teacher a right to visit the homes which he did. But as soon as a child was able to read well it was transferred to a higher school & so lost to the good influences of the Prot. school. The attendance at Sabbath service was very irregular, sometimes 8 or 10, sometimes 20 or 30, but no permanent advance had been made in this respect, & no signs of permanency was discernible tho. we have a number of friends in the city. 3 Because all those who professed themselves Protestant had taken an interest in & intended removing to the new Protestant village Kara Kala established this year at a distance of about 9 miles from the city. For these

reasons we deemed it best to close the work in Kars city, at the same time urging the brethren to be mindful of their Christian duty & forget not the assembling of themselves together.

On the cession of territory to Russia after the late war those loyal to Turkey determined to follow the fortunes of receding empire & large tracts of land were left vacant which the govt. has opened to emigration. During the persecutions a year ago which followed the visit of the preacher Krekore through this district, the protestants sustained considerable loss of property & were subjected to all sorts of inconveniences. The govt. issued an order to the effect that those doing injury to prots. would be liable to being sent to Siberia. This was a great gain, but it did not shield from petty persecution, & the persecuted determined to petition the govt for permission to occupy vacant lands in the Kars district. "This movement revealed ~~to a certain degree the~~ to what extent this part of the Caucasus has become permeated with evangelical principles. The petitions were received from several different districts, and the Governor of Kars suggested that they all unite on one place, & the govt. granted to them the exclusive title of the village of Hadji Haleel, which was afterwards changed to a near village Kara Kala, on condition that in the course of three years the place would be occupied by the petitioners. The soil is said to be very fertile, & the people rejoice in their possessions, though it is higher than Kars & consequently slightly colder in winter & the summer is short. The old was totaly destroyed in the war, & the people have planned a town on the most approved principles, broad streets running at right angles, each house apart having ample ground for yard & garden, a good site in the center

of the town has been set apart for chapel school & parsonage; they also propose to have a "prohibitory clause" in the village constitution. The number of families petitioning was fifty four, from seven different places in Russia - a few are from Turkey. Thirty seven families are from Alexandropol a city where Mr. Cole could not find a single Protestant family a few years ago. Many of them now declare that they have been Protestant for some years but secretly for because of the very bitter opposition met with there. Twenty seven families have emigrated & taken possession & it is expected that next year will see the village approaching completion. Besides these there are 14 families of Armenian Malagans [Molokans] who call themselves protestant, but who practice some of the rites of the Old Testament recognize the sacraments in only a spiritual sense & do many other things contrary to the Protestant ~~cause~~ code. The brethren of this village are very enthusiastic and desirous of laying the foundations of their village in accordance with the principles of the Gospel. Several of the leading men have pledged their tenth for Christian work. They suffered much loss in persecution, they have been at heavy expense & loss in transferring their homes & building in the new village, yet during our stay the few families present met together & pledged themselves to the amount of 9 Turkish Liras. They waited on us & presenting their subscription said that was the extent of their ability this year, but as they became settled they would be able to take the entire burden on themselves which would be at the farthest in three or four years. They urged with much force the necessity of a preacher at once saying that the first year would to a large extent determine the future of the village in this respect & as it was recognized as a Prot. village

other villages would judge of Protestantism by their action & without a guide their condition would be sorry indeed. Fortunately we had a trusty man who has been the work about ten years, & who was spending the winter in Ezroom for study & whom we could promise them for this winter. On our return we sent him on & he is with them now!! Last Spring we discouraged by letter the contemplated emigration, but now as it is an accomplished fact, we believe that with careful management & especially with a good strong preacher by Gods blessing the village may be of very great influence for good on the work throughout all the country.

A word as to the civil condition of the protestants. The Protestants of the Caucasus are working through Daniel Beg of Erivan to get themselves recognized as a community before the Govt. & thus gain legal status. They are in great hope that this will ere long be accomplished. They will then enjoy the same privileges as other communities. At present they are "tolerated" & enjoy considerable liberty. Proselytising however is prohibited & any person wishing to change to another community must get permission from the Govt. which is not a difficult matter with possibly the exception of leaving the Greek church. About the only trouble is given by Armenians, & Armenians employed in Govt. offices. The Russians themselves are quite friendly or are quite tolerant. The people every where declared that if the Russians occupied all the Govt. offices they would soon enjoy their rights as a protestant community. As far as we could find out the Govt. is quite disposed to recognize them & there is every hope that the effort now being put forth to that end will be quite successful.

Another point which indicates the liberality of the governing power is seen in the fact that Russian schools are well organized & the large cities are well supplied & each community that sends six pupils to the Govt. school has the right of sending a pastor or teacher to give religious lesson to the children of that community & any other children who wish may attend the class & in addition the teacher receives remuneration for his services. The Turks, Greeks, Gregorian Armenians &c. enjoy this privilege in Kars. And the Kars protestants had that end in view, having two Prot. scholars in the Govt. school.

Any member of one community may not itinerate amongst any other community to preach, one doing so may be liable to imprisonment. But with caution our preachers may circulate without fear amongst the Prot. Communities. We were exceedingly encouraged in the condition of the work in Russia. We learned to highly respect the Russian system of Govt. & have not the slightest doubt but that is an infinite improvement on what we at present enjoy. We think the condition of not only the Protestant but of every community would be much improved by passing under Russian Govt.

Please excuse my longwindedness, I have tried to be as short as possible. My bro. & Miss Powers returned fr. Khanoos this week. They had a very successful tour, nearly 700 people fr. all parts of the plain being present.

All usually well

Yours Very Truly.

W. H. Chambers.

Erzroom ... Rec'd Dec. 12. '83

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Erzroom Jan. 26th 1883.

Rev. E. K. Alden D.D. or Rev. N. G. Clark D.D.

Dear Sir,

Your favor of Dec. 13. '82 was duly received. At this time I have to report my return from Trebizond & Erzingan. I reached Erzroom Dec. 30. You are aware that I went to Trebizond to escort Miss VanDuzee that she might spend the Winter there in work. I trust no miss-apprehension has arisen as to the reason for her going. It was purely & solely for the sake of the work. Certainly she would have plenty of work ~~to~~ do here, but Erzroom is better able to do with fewer workers than Trebizond is to remain without any. It puts more responsibility on Miss Powers, but she has good assistance from the women of the church & through her assistants. Miss Van Duzee intends returning in the Spring & has no thought of becoming permanent in Trebizond. I do think this scattering of forces is the true plan. It may seem rather strange that the newer missionaries remain in Erzroom while the older ones are delegated to the out stations. Such a state of affairs came about through no seeking of the newer Missionaries. Miss V.D. decided the question of going to Trebizond, and it was the purest self sacrifice on her part. And you know my brother ~~was~~ had planned on going to Erzingan. The plans were brot. about for the good of the work.

I will just mention one incident of our journey to

the coast, though there were others of considerable interest. About six hours from the city of Baiboot there is a village named Balla Khor situated somewhat off the road. We were always made to believe that this village was extremely lacking in hospitality & that ~~people~~ travelers preferred enduring much discomfort in other places rather than spend a night there. On reaching the usual stopping place on Saturday afternoon, we found we had plenty of time to reach a Khan about two hours further on & where, we were informed, new rooms had been built & every acommodation could be found. Reaching the Khan we found the rooms too new - the walls not yet being sufficiently dry for occupation & the acommodation was worse than when we had stopped there before. For a moment we were nonplussed, for it was nearly night & the only other available place was Balla Khor & we had not thought of the possibility of being forced to spend a Sunday & in it. One night, we thought, might be endured; but from Saturday night to Monday morning was, to say the least, a very disagreeable thought. So it was with no pleasant anticipations we turned towards Balla Khor. Reaching there about dusk we were, to our very great surprise, received with the greatest hospitality, assigned to a comfortable & any thing we desired was at once procured for us. The people were not only ready, but anxious to hear the gospel. & The women came at three different times & carried off Miss Vanduzee to the houses to read to them. We found two men who showed themselves well read in the Bible & they each declared that they both read it daily

in their families. Everything was pleasant, in fact the pleasantest part of our journey was the Sunday spent at Balla Khor. We went prepared & expecting nothing but discomfort, & we found joy. "Tis is ever thus He leadeth us".

I presume you have all Trebizond news from Mr Parmelee. My two days stay with them was quite pleasant. All reference to the past was avoided. But I am satisfied that this question is not yet settled. Would that it was! We hope & pray that the friends in Trebizond may be blessed in establishing a new work there.

On my return I came by way of Erzingan. I found the friends there rejoicing over the "new arrival" little Nellie. They were in fair health & were pressed with work. The work there is most exceedingly interesting & promising. I spent ten days there helping Mr. Cole to what extent I was able. A regular pastor is very much needed there. In reference to Mr. Cole & family there is a point to which I would like to call your attention if you will pardon me. The grant given them on the fire account, I understand is just the outfit amt. That does not cover their losses in full of course; but in addition to that the freight is a heavy bill & so they do not get the advantage of the amount. It would be a great help to them if the freight on their goods might be paid.

The work amongst the women is very encouraging about which I presume you have heard through Miss Brooks.

Bliss.

Coming to the city of Erzroom I would like to correct wrong impressions in reference to the rumors which have been in circulation. When we left Erzroom for Russia last Sept. wild stories were afloat to the effect that Russian soldiers were ~~afloat~~ massed on the border ready to advance. Reaching the border we found no soldiers whatever & in the various military posts throughout the Caucasus only the regulation number of soldiers as in time of peace. The report of Bitlis being burned by the Russians who also had taken Erzroom was a pure fabrication. The fact is the time is not yet ripe for the Russians to come to Erzroom, & even suppose they wished to come they dare not do so without at least the connivance of the other powers, & they are not yet ready to divide Turkey. I take it that all our friends would do well to discredit all rumors. Authoritative news will arrive in good time & over anxiety be avoided.

It is also to be hoped that the late little flurry over the ~~supposed~~ rebellious organization discovered amongst the Armenians has ~~have~~ given you little or no anxiety. The bubble burst & that was all the harm it did. About 70 Armenians have been in prison for fifty days. Their examination is over and the matter is all hushed up. It is supposed that the imprisoned men will be set at liberty soon. The fact is the Armenians are incapable of rebellion - having no resources at command to carry it on, & I do not believe they have courage enough to begin. This

however will be a warning to them not to burn their fingers again. The above I wrote last week hoping to get it off, but being interrupted I was unable to finish. The Armenians who were imprisoned for attempt at rebellion are still in prison & the possibility is that, as the Turkish custom is, they will be allowed to remain indefinitely. There has been a secret organization for some years.

Just now we are being very much troubled by the Govt. on the score of books. Every book that enters or leaves the city is supposed to be examined. They are first taken to the custom house & from there to the Govt. House where they remain from four to six weeks. Although we have recd. authority from Constantinople to sell books freely yet the Govt. here insists on revising the action of the central Govt. Only three days ago a number of hymn books were returned after a months detention mutilated to the extent of having all hymns having such words as "soldier", fighting &c cut out. All books coming to us by post also are carried to the Govt. for examination. One joke on the Govt. is worthy of mention. It occurred about a month ago. A lot of about 18 books came by post a set of "Cowel's Comte." & three other books one of which was Mr Dwight's "Turkish Life in War Times" which, you know is not allowed to enter the country. Very strange

Blst

& say the prohibited book "Turkish Life in War Times", "Peloubet S.S. notes" & one vol. of the Comts were forwarded directly here and the rest were carried away for examination. The only book which was objectionable was Mr Dwight's & it was not examined. The rest were returned the other day.

"We are glad to be able to report good progress in the schools. Examinations were held just before the Armenian New Year & they were quite satisfactory in the fact that the schools are shown to be progressing although not what we could wish yet. The Russian, Persian & English Consuls attended the examinations & pronounced themselves pleased. The Eng. Consul gave prizes to the amt. of ~~2 liras~~ $9 to the girls. The tuition collected during the past year from the city schools ~~at~~ amounted to about ~~33 liras~~ $152.11. ~~But I find~~ my bro. has ~~reported you on this point~~.

The Sabbath services & prayer meetings are well attended. The week of Prayer meetings were largely attended though no special awakening was manifested. We have Turkish service every other Sabbath & one month ago 14 Turks were present & gave the closest attention. Two weeks ago the Persian Consul with a few of his attendants was present & at the close requested that whenever the service was to be in Turkish he might be informed. He is a well informed man & is interested in education.

My bro. & wife & Miss Powers last week

went on a short tour to Passen & were absent 9 days. They found the work exceedingly interesting in the villages of Lodoveren & Komatsor, & they came back very much encouraged. From other districts we get very encouraging news with the exception of one district in Russia. The new village about which I wrote in my report has been entered by those who are hostile to us & we are rather pained by the news we have received. After begging a teacher & preacher from us, on his arrival they refused to receive him. Looking to this action we have written a letter to our constituents in Russia asking if the different communities are in sympathy with the men who are working agst. us in Kara Kala. If so of course we will of needs be to withdraw. However those who are influencing the newly declared protestants of Kara Kala, & who of course do not know the proper course to take & consequently are easily led are a few who have been protestant in name of long standing & who have been acting dishonestly & consequently have a "pain agst missionaries" in general & Erzroom missionaries in particular. We trust the Lord will confuse the machinations of evil hearts & establish the truth in that district. As long as the truth is established let it be by other hands. When we hear from the other communities we will report you on the question.

Just now we have the orthodox Erzroom weather. We of Erzroom are keeping well. My bro's

little boy is very much stronger that last summer & fall, but his feebleness was a tax on his Mother & she is not feeling so well, evidently malaria is troubling her. My bro's. health is very much better than it was last winter. He stood the journey to Rassen very well.

By the way, in our estimates as passed at An. Meet. last Spring there was an item of £25 for more house accommodations for Ezroom. I wrote Mr. Ward & mentioned the fact that it did not appear in the appropriations & he says it was not in the estimates. However we acted on the action of An. Meet. & I occupy a couple of rooms fixed up on that faith. It was just impossible to spend this winter in such a crowded state as last. Of course ~~two~~ two of the ladies being absent gives Miss Powers more room in the house, but that does not relieve me. We are very thankful indeed that the Com. granted us (my bro & self) relief on fire a/c. We would have been glad to have carried the loss but that was impossible. And it is a relief not to have that burden on our minds.

We were very glad to hear of your being able to resume work. You notice I addressed this to Dr. Alden. to whom please acknowledge the receipt of his letter.

Yours Very Truly

W. N. Chambers.

Erzroom Aug. 24. '83

Rev. Dr. E. K. Alden
Boston

Dear Sir,

Erzroom Station will be very much obliged & accomodated if the Prud. Com. will give Mr. Peet authority for the following items;

1. Accord. to Missn. Treas Regus. p. 5 the privilege of drawing ahead two months sal. may be obtained. We have to lay in provisions for a year at this present time & it will be a great favor if you will give Mr. Peet authority to allow us to draw to that extent on '84. As indicated by the fact that an increase was asked for for the Ladies sals & grants for the current year, their sals. are embarrassed. My salary is embarrassed by the expense of the journey to Const. made nec. by that unfortunate accident, by 23£. R. Chambers is in need of the same privilege. We wish to conform as much as possible to the Regus. & so make this request.

2. Under date March 26. '83 Dr Clark acknowledged our right to draw £15 more in view of the advance of the people. We will be very thankful if you will give Mr. Peet authority to allow this also. As you know Erzroom apprs were cut down £118 for '83

Of course we appreciate the embarrassing position of the Com. & do not complain; but we have been working all year to meet that £118. Just now we are considering how to supply 8 or 9 different places with Winter teachers. The supply of these places seems imperative for the proper advance of the work, & the leaving any one of them open seems like throwing some great hindrance to block the progress of the work; & we have to face the question with almost an empty treasury. To help us out of this if you can by any possible means make the above mentioned £15 increase to £30 it will be a very great boon to us. It seems absolutely necessary; if we can get it in hand it will supply an absolute necessity.

3. In accordance with your decision I start an intersessional vote in reference to the expense incurred by the accident with which I met last Spring. If the Mission see fit to recommend my application & you see fit to grant it I would be very much obliged if you would authorise Mr Ruth to allow it this year. Otherwise I will commence the new year heavily in debt.

A week ago I returned from a visit to Erzingan & the other outstations in Erzingan district - viz Packarich & Hazarik. In these latter places we had a very enjoyable time indeed. The work has gone on in a very encouraging manner especially in Packarich. Two were admitted to church membership & several remain under examination. Quite close to these villages a temporary famine afflicted the people severely. Prices ran up to three times the normal figure & quite a number of deaths were reported as resulting from the scarcity. The Govt. did much to relieve the distress & as it promised only to be temporary we did not feel called upon to assist. I however found the harvest rather light in that district though in other districts it is unusually good. So that in that Kemakh district for the coming year, & especially for the late winter & spring, the outlook is not at all encouraging. The present harvest relieves the present distress, but we fear that the coming year will witness greater distress. The fact that the harvest is good in other districts is a blessing, but the difficulty is that the people of the distressed districts will eat all their harvest, having nothing to sell and consequently next spring they will have no money with which to buy flour, however cheap it may be.

In face of this present scarcity & threatened

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distress the brethren of these two villages have almost doubled their subscriptions for the coming year, giving more than the half of a Pastor's salary & we ~~encourage~~ encouraged them to call a young man who has done good work amongst them, & we hope to make arrangements for his ordination & induction as their Pastor in the Spring. The Mohammedan whom Mr Cole baptised last Fall, made his confession before the congregation & ~~took the~~ communed for the first time during my visit this time. He stands strong & seems to be a noble witness for Christ.

In Erzingan we had some very disagreeable work about which Mr Cole will report you. There is an element in the Community with which it is anything but pleasant to deal. They threaten to write you & the Moravians & other evangelical communities condemning the missionaries & especially Mr. Cole. If Mr Cole has a fault it is not lack of patience in dealing with this party. He has stood a great deal of abuse from them. but we hope & trust this element will withdraw entirely from the community & free the work of a great obstacle.

The case of the book seller was very trying indeed. If those disaffected ones carry out their threats you will undoubtedly hear all about

the affair. We were sorry we could not get the bookseller out of the city entirely. Perhaps he may remain & with his friends be a thorn in the flesh & so become a blessing to the community. Whatever you may hear, you may rest assured that Mr. Cole is entirely free from blame. The only unfortunate thing was that he was forced to allow the teacher to remain in the city & the bookseller to preach during his absence in Harpoot. We trust however the community may stem this & see great things in the near future.

I found Mr Cole in very good health. Of course his back & leg trouble him somewhat but they need not seriously impede his working power where he has not much touring to do. He evidently stood the journey to Harpoot & back very well indeed.

We think of having a meeting of the helpers in a week or 10 days to discuss the Winter's work after which I expect to be off touring the rest of the Fall. Our schools open in the course of a week & so another campaign begins.

All the members of our circle are usually well. We were glad to hear encouraging reports of Dr. Clark & hope he is with you enjoying restored health.

Yours Very truly

W. N. Chambers.

Rec'd Sep. 17.

Dr Clark ✓

Pd. 1.25

Erzroom Oct. 15. 1883.

Rev. Dr. N. G. Clark,

Dear Sir,

In accordance with the recommendation of the Prud. Com, & as was reported you, last Spring the Pastors & helpers of Erzroom Sta. were called in for prayer & conference concerning the work & to take into consideration the estimates for 1884. It so happened that a pastor had been ordained over the Khanoos church last Fall & this spring, at the time of the meeting, the preacher of the Passen district was ordained as an evangelist, the villages of Lodoveren & Komatsor giving good promise that they would soon be ready to be organized into a separate church when this evangelist should become their pastor. Thus we had in our field 3 ordained pastors with the prospect of having a fourth the coming spring, as the villages of Packarich & Hazarek are asking to be organized as a church & have called a young man to be ~~their~~ ordained as their pastor. Taking these things into consideration the propriety of forming a society for cooperation was discussed at that meeting. That meeting proved very satisfactory in every way & we were encouraged this Fall to carry the thought into execution. Accordingly on Sept. 3rd a meeting of the pastors & representatives of the churches & a few other helpers was called in order to formaly organize a society for cooperation. The active membership of the meeting was made up as follows:- the pastors & representatives of the Erzroom & Khanoos churches, the Evangelist & representative

Rec'd Sep. 17.

of the Passen Community & the Missionary ~~body~~ of Ezroom Station.
A constitution was adopted of which the following is a resumé:
The name given to the Soc. was "The Evangelical Cooperative Alliance of Ezroom." Its membership is to be composed of the Missionary body of Ezroom Station (interpreted to be the gentlemen & Lady Teachers of the Station) & the Pastors & representatives of the Churchs of this field subscribing to the system of faith as found in the Church members guide. Liscensed Preachers are to be honorary members. Officers:- Pres. Vic Pres. Sec. Assist-Sec. Treas. Assist-Treas. & Auditors.
The province of the Alliance was declared to be the entire Evangelical & Educational work of the Ezroom Station i.e. organizing churches ordaining & installing Pastors & dismissing them - engaging Preachers & Evangelists & assigning them their fields of labor - organizing & establishing schools - engaging teachers - accepting candidates, both male & female, for instruction & Education with a view to Pastoral & Educational work - the preparation of Estimates, the collection of the Contributions of the various communities & expenditure of money for the entire work & the supervision of methods of work. A Committee is to be appointed each year to supervise the work during the intervals of meeting. This Com. for the present year consists of three missionaries & the Pastor & representative of the Ezroom church. At the outset the question was raised as to the manner of organizing such an alliance & it was argued by one member that the churches should form a Union & that Union should Cooperate with the Missionaries. That question was dismissed with very little discussion & a unanimous vote was taken to form in

accordance with the above. As to monies this principle was laid down that the contributions of the churches should bear a certain proportion to the grants from the Board. The fact is the communities contribute a sum equal to one quarter of the amt. granted by the Board & this was made the basis of contributions for the present. When the clause providing for the giving of instruction to all those employed in the work came up for discussion, the point was raised, to what extent shall missionaries be under the instruction of the Alliance. It was pointed out that as missionaries were under the instruction of & responsible to another power & also as they were neither employed or paid by ~~this~~ Alliance, they could not become entirely amenable to its authority. They had duties to perform besides those which would fall to them as members of this Soc. Being a foreign body & under the instruction of foreign churches they could not be made subject to the orders & instructions of the Alliance in the same manner as the native brethren, but may to that extent which will not interfere with their duties to the American churches. While at the same time the fact of their entering into such relations was a plain indication that they are willing & will ~~[illegible]~~ as a matter of course conform to ~~the~~ such regulations & rules as membership requires. On this ground separate clauses were inserted in the rules, the one providing that all native members of the Alliance or men employed by it should be answerable to it & should receive instruction from it; the other that missionaries should receive instruction from the Alliance in reference to all

work coming within the province of the Alliance & entrusted to missionaries to accomplish. It was also plainly stated that the formation of the Soc. could not in any way change the usual channel through which estimates had to pass, that the estimates of the Alliance must pass the An. Meet. of the Mission & be subject to the revision of the Prud. Com. & that still the Prud. Com. could only hold missionaries responsible for the proper expenditure of the money, but they (the missionaries) were ready to assume the responsibility in the belief that the native brethren would take all these things into due consideration & act accordingly. It was also enacted that all the outstations be visited once a year by a deputation from the Alliance, the deputation to consist of missionaries & at least one native brother, while at the same time it was understood that the missionaries were perfectly free to go & come in visiting the outstations at their pleasure. Spring was appointed as the time of meeting as the most fitting time to prepare estimates to be forwarded to the An. Meet. of the Mission. "Very encouraging reports were given by the different representatives & the very best spirit animated the whole proceedings. The organization gives every promise of success & we already see good results in the greater interest & effort on the part of the native brethren. The organization & the discussion of the principles of work develop a more intelligent interest, & engenders a healthy esprit de corps, & now we feel that we are fellow workers in the vineyard of our Lord.

As representatives of the Alliance Miss Van Duzee & I have just made a tour through the Khanoos & Passen districts. Together with the pastor of the Khanoos church we visited eight different villages in that district where the gospel has gained a greater or less hold. The time was rather early, as the people, both men & women, were still busy in their fields & threshing floors. The harvest is good & we were glad to find that there was every prospect that the communities would fully redeem their pledges. The spiritual condition of the people is not what we would rejoice to see. The terrible oppression is crushing all hope out. One man entered where we were preaching & standing a moment to hear cried out, "What good are those words to us who have to live on barley bread & under such oppression?" However the reading & preaching of the word have had a persuasive power over men's hearts so that in those villages where the gospel work has been established few are now to be found who do not assent to the truth or who ~~seek~~ hope for salvation outside the simple gospel way. In fact the majority of the Gregorians of those villages are known as Protestants when they go abroad, preaching the testament & rejecting everything that is not "written in the Book." The attendance at the various preaching places is good & very encouraging. It seems as if the people were just ripe for a touch of the Spirit to kindle a flame of sacred fire in the hearts of multitudes. We long for times of refreshing from the presence of the Lord such as is making the Central mission to rejoice & be glad.

" The item of special interest was our visit to Kerk

the Capital of the Khanoos district. Here are to be found a few men who have become awake to the blessing of education & the Gospel. One of the number has been more or less in attendance on the protestant services in Bitlis. They cannot be said to be staunch protestants as they have had nothing to try them to show what what manner of men they are in heart. They show commendable zeal, especially for education & they are quite anxious to have a Gospel work established in that town. To that end three men have promised 60 £ towards building a chapel & school. There are three or four others who are friendly but are poor, & possibly could make up 10 £ additional. A year ago they asked for a teacher - a female teacher preferred. At that time ~~Rompiich~~ Kohar, who had been acting as Bible-reader in Erzroom was at command & she went down. One of these men gives her board & lodging, & another provides a room for a school & Kohar has now a good school of 20 scholars - the number being limited on account of the smallness of room. Judging from the applications for admission she might have 50 pupils instead of 20." They ask our assistance in building, but for various reasons the whole matter lies over till the coming year.

I could tell you of the political state of the districts the murders - robberies - shameless alliances of govt. with notorious robbers - the oppressive manner in which the servants of evil ~~make~~ themselves rich by wringing from the hard hand

of the peasants their scanty earnings — but I presume it is an old story from Turkey. Old though it is it is none the less terrible & discouraging.

Our schools both in the city & in the outstations are opening with good prospects. The demand for female education is increasing & the call for girls schools is a very hopeful sign. One of the great obstacles to the progress of the work in some places is the ignorance of the women. Superstitiously ignorant they oppose bitterly anything that seems to touch the sanctity of the old rites & ceremonies & in other places so ignorant that they seem almost incapable of receiving a spiritual idea. So we are glad when people begin to talk about the possibility of establishing a girls school in this or that village.

x The Turkish Moullah Shukri Effendi of whom you have heard has been assisting in the school in Alashgird. He removed to Khanoos to have better opportunities for study & to assist in the school in Chevermeh. He seems to grow in grace & faith. In prayer meeting when the chapel was well filled with people he was the first to respond to the call for voluntary prayer. He has on various occasions taken charge of the prayer meetings. He declares that as Christ was baptised with his own blood for the sins of the world, he himself is ready to be baptised with his own blood for Christ sake. He is persuaded that He to whom he has committed his soul is able to keep it & that nothing can seperate him from the love of Christ.

x N.B. If you wish to publish any of this please

I expect to leave in two or three days, in company with Pastor Hagop Lashgeian of the Erzroom Church, for a tour through Russia.

We are all usually well. Hoping that you have fully recovered from your indisposition & that you have had a refreshing time at the Detroit meeting,

I remain

Yours Very Truly

W. N. Chambers.

Oct. 11, '83

26 b

Erzroom Dec. 7. 1883.

Rev. Dr. Clark.

Dear Sir,

Your favor of Oct. 30th was received yesterday. I trust you will pardon me if I express some surprise at the action of the Prud. Com. We appreciate most thoroughly the embarrassing & trying position both of yourself & of the Com. and we try in every possible way to avoid adding to the difficulties of the situation. Evidently I have not succeeded. I most heartily rejoice that the Prud. Com. have decided to grant nothing whatever on the application of individuals. Believing that rule to be the true one I have tried to conform to it. And if you will notice I made no application directly either for myself or on my own responsibility. In the matter of the 23£ for my ex. to Const. last spring I would like to explain a little. The delegates of E. T. M. were of the opinion that that item could be met by Med. Tour without a special vote. The matter was so passed over. Being advised by older missionaries to do that very thing but fearing that it might not be accepted I wrote asking Mr Ward if it might be & I put it into Mr Reid's a/c on the strength of that opinion. Mr. Ward answered that it could not be accepted on that ground. I started an intersessional vote & in order that I might have the benefit of it this year I wrote:- "If the Mission see fit to recommend it my application & you see fit to grant it, I would be very much obliged if

you would authorize Mr. Reed to allow it this year." I cannot see that I have transgressed the rule or made a "private request" for a special grant. However the mission have by vote recommended my application & it remains with the Prud. Com. to take action. I most earnestly wish I might get along without it.

But concerning the matter of the 15£ I wrote what I did in the perfect confidence that that was just as sure to reach our hands as any part of the appropriations & for the following considerations. Under date Nov. 16th 1882 Dr. Alden wrote us informing us of the reduction of estimates & in which he writes: "It is important that I should add, that there are two 'contingents' by which the appropriations may be increased during the year, 1st an increase of contributions on the part of the natives, which when reported to us will be immediately met by a corresponding increase by grants in aid by the Committee." The 2nd was the increased contributions of the home churches. Both these contingents were in a measure met. We called the brethren of the Ezroom church & laid the matter before them. We talked to them of the difficulties of the Board, we represented to them that on the strength of the above contingent if they would increase their subscriptions in their own church they would be indirectly assisting the outside work. They expressed their sympathy with the ~~straits~~ Board in trouble & determined to make a special effort. The effort was made, the result was a permanent increase to the Pastors

salary of £15. This was reported to you. We received in answer a letter under date March 26. 1883 fr. yourself in which is the following: "As to your right to draw £15 more in view of an advance of your people, you are quite right. You are fairly entitled to the £15, & will know how to turn it to good account." Is it strange that we considered that £15 as good as if *definitely* appropriated? But the 2nd contingent was in a measure met. When we read of "encouraging financial condition" of the Board for the current year & of a small surplus in the treasury, we said at once 'our 15 £ are doubly sure' with the possibility of something extra. But when we were met by a refusal we felt discouraged, & not only that but also we felt that not only might the estimates be reduced, but even the decisions & promises of the Committee might fail of accomplishment in some cases. This year has been a hard trying one ~~to us~~ financially to us. Though we were encouraged in the outset by increased subscriptions in various parts of the field, ~~but~~ yet as the year has gone on we have had to meet plea after plea by flat refusals & we are discouraged to see many hopeful places languishing for want of being worked & they look to us in vain for help. On principle, we refrained from *urging* the restoration of our estimates & only *urged* that for which we felt we had a perfect right as indicated above. It will not seem strange to you therefore that we felt disappointed at the action of the Committee.

We are deeply grateful for your expression of sympathy & for Mr. Wards kindness in allowing us the favor of which he informed us yesterday. That will materially aid us, & take the place of the amount we had expected from the Com.

Your favor of Oct 29 has also been received in which you notify us of the appropriations for 1884. We note with much satisfaction that they have not been subjected to reduction.

We rejoice in the news of the harmonious and promising meeting had in Detroit. We trust that it will reassure the churches in reference to the Armenian question, for it is a very great hardship that interior Armenians should suffer for the action of the Bithynia Union.

I returned a few days ago from a quite an extended trip through Russia about which I hope to report you next week.

Yours Very Truly
W. N. Chambers.

Rec'd Jan. 21, 1884.

Erzroom Dec. 14. 1883.

Rev. N. G. Clark L.L.D.

Dear Sir,

A few days ago I returned from a tour which I made through the Caucasus ~~which I made~~ in company with Rev. Hagop Lachgeean, ~~the~~ Pastor of the Erzroom church. We had fine weather & good roads, notwithstanding the lateness of the season. Our journey, aside from the usual hardships of such travel, was very interesting. Passing into Russia by the Kars road we were very politely treated by the officials & met with no difficulty whatever. As the brethren who had been in Kars had emmigrated, we turned from that road & took the direction of Kara Kala, which we reached in four days from Erzroom. If you will refer to my letter of Nov. 11. 1882 you will find the state in which we found this village last year and the reasons for its establishment. At that time the people were very anxious for preacher & teacher. We also feeling the urgent need sent a young man who was in school at the time preparing as pastor of another place. For various reasons, which it is not necessary to state here, he did not remain. Thinking that the brethren of that place did not evince a commendable spirit in the matter, & also because of some things which we had heard concerning them, we decided to address a circular letter to the brethren of the Caucasus.

Rec'd Jan. 21, 1884.

This letter evidently had a good effect, & we were very greatly pleased at what we experienced in the village. They kept open a school for the children, & maintained regular Sabbath services. Fifteen made application for examination for church membership. We feared that as they had so lately left the old church & had little information in regard to the principles on which we acted, they would be eager for both baptism & communion. Instead, they urged us to a very strict examination. Out of the fifteen, four were accepted, & one of these, who appeared well in examination, & to whose humble Christian life all bore the highest testimony, excused himself from approaching the Lord's table, on the plea that his life was not what it ought to be, & that he did not so appreciate the meaning of the ordinance as that his conscience would allow him to approach. "Besides" he added, "my influence will be better in the village if I remain back this time." We found them instant in the study of the S.S. private prayer & family worship, & in the care with which they guarded their daily life. They are lacking in much, & are surrounded by many dangers because of their peculiar position, but that they appreciate this has tended to develop their present hopeful state.

Here let me introduce an incident of the journey. The fourth day, towards evening, as we were approaching Kara Kala, we came to a large Armenian village named Chermelee. We decided to stop for the night in the hope that we might have opportunity to preach. In the evening the priest of the village & the teacher — both from that

wicked city - Alexandropol - called on us. They did not know who we were, nor did we make haste to inform them. We had supper together, & very soon quite a number of men collected. We conversed about the condition of the nation & church, in which conversation they became very much interested. Then that we inquired about the new village of Kara Kala. Oh yes, they said, those people of the "new faith" - the farmasons". They did not know why they should be called Farmasons (Free Masons), but they were honest, they did not lie, nor steal, nor drink intoxicating drink; there was very little cursing & swearing heard amongst them - since coming there they had been very peaceful; only one very bad thing had occurred (the shooting of the Koord at the time of our visit last year), & they read the Bible; but they had no pastor, & when a people had no religious leader & religious ordinance their condition would be very bad - they were altogether a peculiar people. Then the Pastor told them who we were, what relations we had with Kara Kala ~~was~~, & what their religion - that new faith - was. They became very much interested, & the preaching continued far on into the night. This is an indication of what the influence of Kara Kala may be on the surrounding villages & the desirableness of their having regular organization & a pastor.

" Last year, at the time of our visit, there were about 20 families & these had scarcely buildings sufficient to protect them from the winter. Now there are 45 houses well on to completion

they are of good shape & size, & built of stone, each house apart, & the stable & living apartments are separate. There is a long broad street running through the village, & on this all the houses front. In the centre are the remains of the old Turkish village, & both the building materials & the ground have been set apart for school & chapel. The site is well situated & will afford ample accomodation for those purposes. The village has adopted a very good constitution. I translate a few of the rules which I found in the Meshag a Gregorian Armenian paper published in Tiflis. It praised very highly the village, its constitution & people, & declared that this village of Protestants has established in its midst reforms which some leaders in the old church have tried long and vainly to institute.

Laws:

"1." All the people of Kara Kala must dress in simple & cheap style.

"2. Both men & women of the people of Kara Kala must discard all sorts of gold ornaments, with the exception of memorial rings or such like, by those who wish to wear them.

"3. Perfect freedom of choice must be accorded both to young men & women in the matter of marriage. The parents are prohibited from using any sort of force or constraint in order to accomplish their pleasure, as is the usual custom amongst Asiatic communities. It is also forbidden that young people should marry before the proper marriageable age has been attained

"4. Bargaining by money in any way, that harmful custom in—

accordance with which the young man, even in his poverty, must increase his debt by giving a few hundred roubles to the parents of the young woman in order to receive his bride, is strictly prohibited, with the exception of a few small presents & the necessary expenses.

5. Dowry is prohibited i.e. the custom of giving a portion to the girl. The parents may give a suit of clothes to the daughter. One suit of clothes & a ring the bridegroom must bring as a present when the bride is taken to her home.

6. All sorts of superfluous customs are to be avoided. For the wedding & for necessary invitations, extravagant & wasteful expenditure, the use of liquor, dancing, & harmful games are prohibited.

7. Intoxicating liquor, excepting as used as a medicine, is strictly prohibited in the village.

"Thirteen houses of Mologans petitioned for places in the village, but only five families have settled."

After a very pleasant visit we left Kara Kala for Hulyjan which we reached the second day. Toward evening of the first day we came to a fork in the road & we took what appeared to be the most direct, but we soon found we had turned aside. Meeting two men, we asked them the most direct road to Hulyjan. At the mention of Hulyjan they inquired if we had come from Kara Kala, saying that they were of Kara Kala village. They directed us to the village of Byrakdar saying "go to the house of Hagop the chief man". Reaching the house, my companion entered the guest room & in a moment returned

to the door to say, "We are fortunate; the first thing I found was a well thumbed Bible." "Why," we said to the man, "do you read the Bible? We also read it & have come to preach its truth." "If so, Blessed be God" he answered, "for as yet I have had no one to preach & explain this Book to me." In the evening the priest & several of the villagers came in & before them all we got the story of Hagop the chief man. About three years ago a man having a Bible, & wishing to get rid of it as a useless thing, sold it to this man. Not being able to read himself he caused it to be read aloud by one of the family every day. "Why," he said, "before this book came to my hand I was a rough wicked man. The whole village was afraid of me. It was by my word the priest acted, & when I pleased I drove him out & brought another in his place." All present, even the priest, testified that such was the case. "But now" he continued, "the smallest boy on the street can curse me, & spit in my face, & I can do nothing. The Book has broken the evil strength of my arms & I have "no face" to lord it in anger over my fellow villagers; only, the more I am persecuted the closer I am driven to the counsel of my Book." And the poor fellow had been bitterly persecuted. He & his family had been denied the privileges of the church, & strange to say, his whole house of 20 souls stood by him. Even a notorious robber came to expostulate with him on the sin & shame of reading the Bible. We preached long to the villagers, & had much conversation with him, & wondered at the power of the Word of God to break men's hearts & turn the

~~the~~ hardest men into humble seekers after truth. In the morning we wished to pay for our lodging; but he steadily refused to accept anything, saying, "I receive all comers, even robbers, as guests, & receive nothing. How can I take from you who have come as the servants of God, & ~~brought~~ bring nothing but blessing with you"; & with a fervent "God be with you" he put us on our way. We had expected to lodge at a Persian village that night, but in very truth in loosing our way we found it.

"The condition of the people of Huljan somewhat reminded us of the remark of a priest whom we had one day as a traveling companion. He said, "You come & steal our people; but beware where they wander, for they have no settled pastors". This need is very urgent, & we hope that ~~ere~~ many months a man may be found who ~~may~~ become pastor of Kara Kala & Huljan & the large & promising field afforded in the villages lying between."

"We next visited a village named Chamoorloo, where is a family which reads the Bible. Here we found a good & attentive audience. The members of this family, though not the most exemplary in every respect, read the Bible continually, & in their own way protest against the wickedness of the place. It is a common thing that those who are supposed to be leaders of the people are carried home drunk from unseemly carousals. In urging the old man of the family to give up wine for the sake of the gospel, I asked him if he understood what I said, as he did not seem to be paying good attention. He answered, 'I hear, & I do not hear.'

I know what you say is the very best advice, & I should follow it; but if I hear I would have to cast away wine, & that would be hard". I was amused at him when he was told that I was English. "Why, we have heard much about the ~~English~~ Englez & they are a great people; but though I am sixty years old, I have not seen one till tonight". "Yes" he said after a pause for reflection, "we have at last seen an Englez-man. If we are only patient & wait, we may see a great deal in a life time"! He then called the members of his household, & pointed out the "Englez-man" to them. And I presume the first visit of ~~the first~~ an Englezman at their home will become an era in their history.

At Samaghar we found the work very forward & hopeful. Last Winter the brethren of this place arranged ~~that they~~ in turn should visit neighboring villages. So it was that in three near villages service was held every Sunday, & as a result 22 families have become decided protestants. We were impressed with the simple Christian piety of these brethren. In other places, spare moments are taken up in questions on political movements, or the story of oppression & persecution; but here it was asking the interpretation of a doubtful passage ~~of S.S.~~, or if such & such an idea was right or wrong, or in learning a new hymn for service. It is from this village that we have a young man studying, & we hope that next fall he may return as pastor of Samaghar Etchmiadzin, Erivan &c".

"We were more impressed than last year with the darkness brooding over these districts. The condition of the people is in-

dicated by the work of the colporters of the B. & F. Bib. Society. They find it useless to travel through the villages to sell Bibles because of the very few people to be found who are able to read; consequently, their work is very much confined to the large towns & cities. Very few villages are to be found having schools. This is a great obstacle to the spread of the truth, it is therefore important that schools should be established amongst the Protestant communities as soon as possible."

In the hurried journey which we made I was not able to gather extended information concerning the populations & laws of the Country But what appeared as the most patent points I suggest for careful consideration. 1. In the first place the brethren of the Caucasus are laboring under various political disabilities because of their non recognition as a church by the govt. To secure such recognition is a very important step to be taken. The different communities being separated by long distances & having no one able to give sufficient time to the matter it has not received the attention which it demands. Some attempts have been made. But united effort, in order to show the govt. the numbers & influence of the Protestants is necessary to success. On the coast of the Caspian sea in the towns of Baku & Shamakhi are communities of Armenians who have been recognized as Lutherans & so enjoy the immunities of those churches which are recognized by govt. The brethren of the Kars & Erivan districts steadily refuse recognition as Lutherans preferring to work until recognized

as Evangelical Armenians. The brethren of the Caspian Sea coast are beginning to feel differently & are almost ready to entertain propositions for union & efforts are being made to that end. The people of that district have been accustomed to general baptism & greater liberty in the matter of the Lords Supper, & the ordinances have been usually dispensed by un-ordained men, while the Kars & Erivan people are very strict on those points. We urged that these ordinances should be so protected that irregularities might as far as possible be avoided - discipline enforced & purity maintained. We showed them the danger of traveling in a circle & arriving at the place from where they started. If they did not maintain the church pure what need of leaving the old church.

2. In case of such a union a glance at the map will show you the very large extent of territory involved. The farthest points are far distant either from Erzroom or Tabreez. A large territory cannot be worked properly from one side & especially by a Station already having its hands full & it take it both Erzroom & Tabreez have territory sufficient for efficient work. If the work does not enlarge very much the Erzroom missionaries can manage the places they have been in the habit of visiting, but it is a journey of at least 12 days to Baku, & the work is bound to extend greatly. Again the Russians look with suspicion on work guided by foreigners ~~as~~ especially if the agents are not resident in the country. The hostility of the Russian Govt. to Am. Missionaries is both because of insufficient & distorted information. The Rus. Govt. has seen that in Turkey

a Protestant party has been created largely through the influence of Am. Missionaries & that party is largely under foreign protection. This is a thing that could not & would not be allowed in Russia i.e. foreign protection. And Russia having only the work in Turkey as an example of Missionary work concludes that it is as much political as religious. Then again this impression has been fostered & distorted information has been given by interested parties - especially the Gregorian clergy, who naturally represent that Protestantism is inimical not merely to the Armenian Gregorian church but as much so to the Russian church & it is therefore the duty of govt. to oppose it. The Russian govt. is too much alive to the prosperity of the country to maintain such impressions in the face of better information. And I am persuaded that better acquaintance with the work of the Missionaries would remove all difficulties. I so judge from the fact that there is absolute freedom from the govt. for the distribution & study of the Bible & it is preached to a large extent in the Russian church. Besides Russia is alive to the necessity of education & is very liberal in that matter, encouraging education in every way. It is also a rule in the National schools that if any community sends 6 or more pupils the Pastor of that community has the right to give religious instruction to those pupils & he may draw salary fr. govt. An instance of illustrating the attitude of the govt. in this matter was related to me. An order came fr. St. Petersburg to the Superintendent

of ~~the~~ schools of the Tiflis district to insist on the ~~inc[illegible]~~ inculcation of the principles & practice of morality in the schools. He thought how he might carry the order into effect. In a conversation with the Rev. Abraham Ammerhamian the Bible was suggested to him. And he said what book is better calculated to inculcate morals & he purchased a large assortment of Bibles & Testaments in various languages & sending a quantity to the various schools of his district he ordered them to be given as prizes to pupils who were the most exemplary in conduct. It is a fact that religious books printed in Constantinople are prohibited entrance to the country. I believe this is not the fault of the Rus. govt. but I am also persuaded the permission to publish the same books in the country could be obtained. This would give the Rus. censorship over those publications which are intended for distribution amongst the people of the country. It is not strange that the govt. is led to prohibit books which have passed only Turkish censorship. I saw ~~[illegible]~~ a number of an evangelical paper published in Petersburg in Russian, and I believe the ~~[illegible]~~ paper could easily be published in the country though now it is prohibited from entering. In addition the Rus. govt. is bigotedly Christian & it is ready to encourage any efforts made to Christianize ~~non~~-Christian sects such as Turks - Koords &c.

It is therefore my conviction that we ought to take into earnest consideration the advisibility of establishing a missionary organization in the Caucasus. Certainly it would demand much time

expense in procuring permission to settle & in getting established,
for a printing & publication department would be a necessity. If the
protestants should obtain political recognition the question would
be simplified. Or permission might be obtained to work amongst
the Mohammedans. The continuance of the present system of work is not
desirable. From the one side the Ozroom missionaries enter the field, from
the other the Tabreez missionaries - perfectly harmonious of course, &
now a third party is coming in. Mr Easton & Dr VanNorden formerly
of the Persian mission are planning for work. And so it may be that
the poor Russian brethren will not know which way to look. I would
say that either the Am. Board or the Presby. Board should take up
the work & push it with a strong hand, or recommend the field to some
British Soc. that would work in harmony with the principles of
of these Boards. A British Soc. might not meet with the same
opposition as an American, because I imagine that Russia
is not so suspicious of English missionary work as it is of American.
I commend these thoughts to your careful attention in the hope
that some move may be made for greater & more systematic
effort for the spread of the truth in the Caucasus.

"It has been my privilege to visit all the outstations of
our field during the year. In spite of the painful, ~~oppressed~~, and
well nigh hopeless condition of ~~the~~ people ~~politically~~, I found much
to encourage. The terrible poverty of the country & people has its
baneful influence on the work, especially in the matter of contributions.
But in this respect the brethren have almost perfectly redeemed their pledges.

In all parts there has been an ~~eager spirit~~ desire manifested to hear the truth, in some places manifest signs of the Spirit's presence, & in others the people have confessed to carelessness in spiritual affairs, giving in excuse their horrible condition politically. Sometimes we think the work is not what we would wish in this or that place, because we have not the workers to place in them in answer to long & loud appeals; but if we could have a time of refreshing from the presence of the Lord, an outpouring of the Spirit, it seems as if our whole field would be moved.

The political condition of the country is bad in the extreme. In the Khanoos district alone 8 or 10 Armenians have been killed by robbers during the year, & nothing is said about it. The post on the way to Van was robbed & a large sum of money taken. About six weeks ago a large caravan was robbed by a notorious Turkish robber about three hours from this city. Because the robber is in league with the Govt. officials of the city he is free to pursue his course. Just today a letter from the preacher of Alashgird tells of 4 Armenians killed & two wounded & 200 £ taken. As he puts it, the whole country trembles in fear. In addition in almost every department extortion & injustice are practiced by the Govt. with a blighting hand. And although the harvest was good, yet as there is no possibility for transportation there is no market, & the people are worse off than if the harvest had been bad. They have plenty of wheat to eat, but there is no money to be found for purchasing other necessities & paying taxes. Added to all this there has been a disease among the

cattle in consequence of which hundreds have died. And now hundreds of villagers just recovering from the effects of the famine, find themselves again without oxen with which to work their fields the coming year, nor can they find money with which to buy.

This letter is already too long, but, to close, here is an incident showing what dangers we may pass through in safety. The man who led the robbery of the caravan near the city is a Turk ~~named~~ Ebo & lives in a village ~~named [illegible] about [illegible] hours distant~~ in the Passen district. We reached that village the second day of our journey at noon, & rested for an hour. There was a large crowd of men in the village as we approached. We inquired the reason. They replied that a soldier had come to the village, & they had turned out to see him. They told us Ebo & his family had gone to Persia. We afterwards found out that Ebo & his men had arrived in the village about 3 hours before us ~~& that~~ He had returned directly from the robbery of the caravan & he was, I presume, in the crowd. It so happened that my horse, a very good animal, was in good condition & took the fancy of the robber. He at once vowed he would have that horse that day, i.e. would follow us & take him by force from us. His mother however hearing of his thought interfered & told him that she had said nothing to his other acts, but these were English & it would be a sin to touch them, especially those who had brought relief in the time of famine. She declared that if he touched us he would be breaking her honor & so she entreated till he gave up his purpose.

for Erzroom we have as yet very little snow. with the exception of my bro's little boy who has been quite sick with croup for a couple of days the members of station are all well. Last week Friday Dec. 7 I wrote you concerning appropriations &c.

Yours Very Truly,
W. N. Chambers.

Dec 11 [illegible]
Erzroum

Erzroom Feb. 22. 1884.

Rev. N. G. Clark D.D.

Dear Sir,

Yesterday I reached Erzroom after another absence of two months. I visited Constantinople & on my return spent some time with Mr. Cole in Ezingan. Possibly before this reaches you you will have heard of the nature of my visit to the Capital. I feel my self fortunate in having plighted to me the troth of Miss Nellie A. Williams of "the Home". My desire is that we be married as early as possible in the Spring & have opportunity for a little recreation for the purpose of recuperating Miss Wms health which has been somewhat impaired by overwork. As you know she will have been about five years at Constple at steady work & her strength has been overtaxed. It is exceedingly important that she have some relaxation before taking this trip so far into the interior where the change of climate may work seriously on already impaired strength, & from which point a health trip would be difficult & expensive. My thought is to be married early in Spring take an easy trip to Italy or Syria or where ever might be descided as best, uniting relaxation from work with profitable recreation.

A trip to Italy at present seems the preferable & I presume would cost about $500.00/100. You must not think that I have any thought of a mere wedding trip, for I have not. I would prefer to return from Constantinople & reserve any expense in that way for a visit to America in the course of time. But I so feel the very great importance of good health for any one in this land that I feel constrained to make the request. $500 now may save three times that later on. I forward the usual intersessional vote for the action of the Mission & I would be glad to hear from you as to what may be the possible action of the Prud. Com. I feel the importance of this so much that I would prefer to waive any grant as outfit - as I understand usual under such circumstances - & spend anything the Com. may see fit to grant for health.

Time now is short, there just remains time to hear from you & if it is not asking too much I would be glad if you would send the substance of your reply in a note to meet me in Constantinople in case your letter directed here might be delayed.

Possibly it might be suggested that for the sake of economy Miss W. might make the trip alone before marriage. That I am persuaded would not be economy

as was exemplified in her trip to London some time ago. And the anxiety of travel to her if alone would more than counterbalance any good.

Hoping that I may meet with your approval in my action & that I may very soon hear from you

Yours Very Truly
W. W. Chamber.

Recd Mar. 21.

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Erzroom March 27th 1884.

My Dear Dr Clark,

I have the pleasure to acknowledge your favors of Nov. 28. & Feb 12. I wish to thank you most heartily for the very cordial manner with which you bear with the "havoc" I have made in the circle at Scutari. I presume the old saying is at least partially true that "all is fair in love & war."

Some time ago I wrote you letting you know of my action, but you had already heard of it. In that letter I stated that we had started two intersessional votes one for expenses of the wedding the other asking for the expense for a health trip for Miss W. My idea was to avoid the expense of a trip to Am. The Mission however has seen fit not to favor the second. But I fear that Miss W. will be under the necessity of going to Am. this summer thereby doubling the expense, besides taking me away from work for a longer period, not that I should go with her but possibly have to follow & bring her back. I trust however this may not be, I only fear it must be. I go to Mardin to An. Meet., after which I hope Miss W's health may be such as that I may proceed at once to Constantinople ~~after my return fr. Mardin~~. & a sojourn of a month or so on the banks of the Bosphorus free from all work may do much to tone up her health. She is tired out & nervous & I fear to bring her so far into the interior in such a state of health.

I presume Mr Browne will inform you of the action of the Mission on the vote which I presume has been endorsed. I would be glad to know the action of the Pru. Com. as soon as possible.

My Bro. has written you in full concerning our Alliance acknowledging your letters which came during my absence. I think he has presented our case quite fully & I hope we may hear from you before I leave for An. Meet. We fail to see that the Circular harmonizes very closely with the resolutions of the Constantinople Conference, the report of the Special Com, or the action of the Board at Detroit. It seems also to be entirely at variance with propositions made in previous years to the Bythinia Union by Constantinople Station. We trust that after due consideration the Pru. Com. will see its way clear to endorse the action of the Erzroom Station.

Our Alliance meets a week from today. after which delegates will proceed to Parkanich to organize a church & ordain a Pastor over it.

Winter still hangs on. The snow is deep & I anticipate bad roads for the march of Mordin. Mr Cole goes by way of Harpoot & will be free from snow.

All here usually well. With very kindest regards

Yours very truly

W. N. Chambers.

Erzroom Apr. 18. 1884.

My Dear Dr. Clarke.

My plans have changed again. When the mission refused to endorse (i.e. recommend) the expenditure which I asked, of course I had to give up the idea of any possibility of a health trip for Miss Williams with the fear she would have to go to Ani. On this account I had decided to attend annual meeting at Mardin & if the way opened proceed to Constantinople after my return. Yesterdays post brought word that other money had become available (the legacy left by Prof. S Wells Williams & Miss Nellie Williams) which has made the trip possible & changed my plans again. I was exceedingly pleased by your hearty endorsement of my raid on "the Home". I trust I may have at least your approval of this trip. Judging from the vote of the mission on the other vote, it would endorse this, as all except Harpoot voted in favor of endorsing the expense i.e. it only lacked about half a vote of the necessary 5/6 vote for interseccionals;

I take it that you will not care to endorse my trip until you hear of the action of the

of the Mission in the matter. I take it for granted however that I will have the approval of both Mission & Prud: Com. not for the expense but for the trip & for reasons which are to me not only convincing, but are imperative, I have decided to act.

I expect to leave here next week, reaching Constantinople early in May. If the Pru. Com. see fit to endorse the recommendation of the Mission in the matter of my expense to Constantinople & back from Erzroom, I would be very glad if it could be reported to Mr Reid at the earliest possible moment.

All well in our circle. The snow hangs on on the mountains. Our Alliance meets a week from to day.

With very kindest regards

Yours very truly
W. N. Chambers.

Rec'd May 13.

J.

Constantinople
May 6th. 84.

Dear Dr Clark.

Your favors of Apr. 11. & March 25 were awaiting me at Constple on my arrival two days ago. I thank you most heartily for your generous treatment & your words of advice & good cheer & especially for your kindly consideration for Miss Williams. We have given your advice full consideration - in fact had that very phase of the question in mind when the trip to Italy was first spoken of. It has been thought best on the whole to adhere to that plan. We leave tomorrow afternoon for Athens & through Naples & Rome, quite probably to Lake Como. The Ceremony is to be in the Chapel of the British Embassy ~~Chapel~~ tomorrow at 10.30. AM. & we take Steamer in the Evening.

I left Erzroom friends all well & found the people here all well.

With very kindest regards
Yours Very Truly
W. N. Chambers.

Rec'd May 13.

Rec'd May 27

Scutari July 12. '84

My dear Dr Clark,

Your favor of May 14. announcing the action of the Com. in voting $100 for my expenses from Erzroom to Const[an]ple & back was received in Italy. I thank the Com. & yourself for your cordial & prompt action.

I would like to call your attention to one or two things about which I am in doubt. 1. I have written about the readjustment of my salary for the current year. Mrs. Chambers salary being an appropriation to the Home, I presume is not transferable - the mission took no action on the matter & so my sal. remains on the basis of a single man. The mission took no action on the matter on the supposition that Mrs. C's. sal had already been appropriated for the current year. If it seems well to the Com. I would suggest that my sal. be fixed from the time of our marriage May 7. as it is for '85. (I do not know how much that is exactly - you will find it in the estimates lately sent on to you). The amt. $100 which you have appropriated for my trav. exp. is scarcely sufficient if I were trav. alone, you know how much more care & expense is nec. when a lady is in the company

besides the expense of transferring Mrs C's. boxes &c. will be no very small item. However if you see fit to fix my sal. as suggested above I think I can get along more especially as Mrs. C. insists on bearing part of the ex. of the trip to Italy from her own private resources, & so saving from that to cover expense to Erzroom. But in addition to traveling expenses the expense of setting up house & laying in stores for a year will leave very little margin under the most favourable arrangement.

2. I refer once again to the matter of the expense attendant on the accident with which I met a year ago. If you remember an interseessional vote was passed recommending a grant of 23£ on that account. I have as yet heard nothing whatever from you on the subject & presume a letter has gone astray. You will see by the Bal. sheet of the Erzroom Sta. in Mr. Wards hands forwarded by Mr Reet this month that the Bal. against me is about 34£. Ten liras of this are are expenses connected with my journey here this spring. (I have drawn none of the $100 yet) The remaing 24£ are are part of the expense incurred by the accident of a year ago. I merely call your attention to this matter that I may know your decision, & let you know how my a/c. stands be

Another question that has caused us a good deal of thought & anxiety is the supply of Bit[illegible]. Our most earnest desire is to help out there, but seems impossible to do so. It is quite natural that I should be suggested as the one to go, & I am sorry to disappoint expectations. One very great objection is that I think it would be unwise to take Mrs C. there. It would be difficult and expensive for either of the other families to go that distance. There are other reasons which have more particular reference to the work. It seems unwise to spare a man if it can be possibly avoided, more particularly as the pa[illegible] of Enyoom is likely to leave. At the same time there is no a man in the Mission I would be more forward to assist than Mr Knapp, but I would not think it advisable to run great risks for Enyoom to help out there. It is to be hoped that the matter may be settled some other way.

We have enjoyed exceedingly the closing exercises of the Home. Everything went off plea[illegible] & everything connected with the school seems to be in the most satisfactory condition.

Just now we are in the midst of packing and, hope to finish in a day or two, when we th[illegible]

we will make a short visit to Brousa, after which we will proceed to Erzroom.

With very kindest regards

Yours very truly,

W. N. Chambers.

Rev. W. N. Chambers
Scutari July 12-1894
Rec'd July 28

Erzroom Oct 3rd 1884

My dear Dr. Clark,

Your favors to Mrs. Chambers Miss Powers & Miss Van Duzee were received Sep. 19. Miss Van Duzee under escort of my bro. had left the day previous for Bayazid where she expects to meet escort from Urumia. As the time was getting late & she was very anxious to visit with her sister ~~& attending~~ An. Meet in Urumia before proceeding to Salmas, she decided to go at once. I presume however she has written you about her plans. She has done good service during sixteen years in Erzroom & has witnessed great changes and progress here. Her reasons for going were such that we could not strongly oppose it. We wish for her there as good success as attended her labors here.

My bro. will visit outstations in Alashgird & I hope will be able to return by way of Khanoos visiting the places there. Our leading helper of that district writes that the Baptist element in Constantinople has been stirring up the people, more especially the disaffected ones. A helper who was dismissed from employ three years ago & who ~~has~~ is now in Constple. has been writing. However the ~~Pastor~~ at Khanoos writes very hopefully saying that it can only draw off the most disaffected ones.

In this city also we are threatened with trouble from the same quarter. An Armenian has returned after a stay of some years in America. He is ostensibly a physician, but he has opened a preaching service in his own house & some have stumbled. We await developments.

About 15 days ago my bro. received a letter from you in which you urged the relief of Mr. Knapp. I think my bro. answered letting you know the state of that question. He had written Mr. K. offering to go without his family and was awaiting Mr. K.'s reply by telegram. In the mean time a letter fr. Bittis written previously to my bro's. led Mr. Cole to decide to go. Consequently Mr. C. & family left here on Wednesday 24th Sept. We had word from them at Khanoos where they spent Sunday - all were well. I presume it will cause some surprize that I did not meet expectations in this question. Though I would gladly have relieved Mr. K. & though Mrs. Chambers declared her readiness to go if it were necessary, yet for very various reasons I was convinced that I should not ask her, much less urge her to go. At the same time I was (as we all were) sorry that Mr Cole's family should be in an unsettled condition for another year. I presume we will see Mr. Knapp here next week on his way to U.S.

Mrs. C. & I have gotten pretty well settled in our rooms in the new house. I can scarcely tell you what

a relief & comfort it is to have a house reasonably conveniently arranged & and all the rooms in either storey on a level, with an easy flight of stairs to the upper storey. Our rooms are North over the street, the only drawback is that we do not get so much sun as we could wish. We have bed-room - sitting & guest-room up stairs, and study - dining-room & small kitchen down stairs. A couple of weeks ago I think I might have ventured to report the house as finished, but I would not do so now, for you know a lady's eye, especially in a new house, will find many an extra necessity wanting in kitchen & cupboard. However with such exceptions I can report the house as complete. Only the other evening I took the final a/c. with Hohannes Agha Aghajanian who has rendered the most efficient service ever since the ground was broken for the foundation about 18 months ago: since which time he has been untiring in his labor & effort - affording most effect assistance in purchasing material. cutting bargains - making contracts - finding & engaging workmen - obtaining permission from govt. for building - keeping a/c's. and in addition giving a great deal of time & thoughtful care to the actual building. There is no doubt but his service has very materially aided in securing the best results for the amount of money expended. In closing a/c with him

I thanked him for his work & assistance saying that without that assistance we could not have secured as satisfactory a building. He replied that he felt that he had but done his duty. He knew by experience the arduous & well-nigh thankless task in which the Am. Board & her missionaries were engaged in this country, & to add to the comfort of the missionaries through whose hand he had received very great good; & to assist in the success of the common cause were but duties he was glad to perform, & when we declared ourselves satisfied with the work & expressed our thanks for his service, he felt himself more than repaid for time & trouble.

It has been our thought that some little mark of appreciation would not be amiss. What would be your thought. We cannot at all remunerate him for his service, but some article that would be useful in his family ~~was our thought~~ would be highly prized & have a very beneficial effect.

I presume my Bro. has informed you about the suit at law opened against us by our neighbor. We understand the case will be against us & the order may be issued to demolish ~~part~~ part of the wall. The consul has warned the court not to interfere with the house & that he cannot permit it without direct orders from the British Ambassador, on the ground that I - a British subject, am occupying the house. We have asked advice

from Mr. Heep through Mr. Reet as to the propriety of appealing the case to Constantinople. I will be able to report the ground of the decision & the grounds on which an appeal can be made as soon as the decision is delivered.

A week ago I received a telegram from Mr. Rettibone announcing the appropriation for finishing the house. This is another instance of the most kindly solicitude on the part of the Com. for the welfare & comfort of the missionaries. I am sure I only voice the feeling of the Station when I say we are deeply grateful for the action of the Com.

There are two points to which I wish to call your attention. 1. You will remember that after the fire a re-fit was granted to Mr Cole. It was also said that the freight & ex. on the refit boxes would be allowed. Knowing the rule that charges of that kind should come in in lump sum I advised Mr. C. not to charge anything till he could do so in lump sum. He now wishes to make the charge. The amt will be £. T. 75: or more. I am sorry I cannot refer you to dates & letters, but Mr. C.'s things were scattered so that he could not find your letters on the subject. I would be very glad if you would inform Mr Reet to accept the charge this fall otherwise Mr. C's. a/c will be very much embarrassed.

2. I would be much obliged also if you would inform Mr. Reid to accept the charge on Freddie Coles expenses to America. I cannot refer you to date on this question either, for the same reason as above. Neither can I say how much the charge will be, as it has not all reached my hand yet.

I trust you will not be very much alarmed because of the references to the influence of the Baptist element coming in. We cannot say much about it till we see how the movement will likely turn. If the movement is entrusted to the hands of the men whom rumor mentions, it will cause us much trouble & amount to not much in itself. Two of the men mentioned have formerly been helpers in the employ of Erzroom station.

Rec'd Nov. 4.

Our schools in this city opened with good promise. The girls school has now on the roll its largest number of scholars - 28 I think, the teacher fr. Harpoot is giving good satisfaction. Miss Powers has written Miss Wright of Harpoot inviting her to come as her associate. A tel. was received fr. her yesterday, but it could not be understood & we asked her to repeat & have not yet received an answer. All our circle are usually well. Mrs. Chambers join in very kindest regards, & we all unite our prayers that the Spirit of Christ may bless you abundantly at Columbus & not only then but always,

Yours very truly
W. N. Chambers.

Erzroom Dec. 19. 1884.

Dear Dr. Alden,

Your favor of Nov. 5. was duly received. We were very sorry to hear of the indisposition of Dr. Clark. But we hope ere this he will have recovered so as to be able to resume duty.

I wish most heartily to thank the Com. for the prompt & most generous action in reference to Mr. Cole's refit and Freddie's traveling expences. Knowing the difficulties attending the raising of money it is with the greatest diffidence that I call your attention to one or two other items. 1. Last Summer in accordance with a suggestion from Boston and because of the indebtedness of the parties an intersessional vote was started & received the unanimous endorsement of the mission - as far as we have been able to hear - that a grant of 15 £ apiece be granted to Miss Powers & Miss VanDuzee. I presume Mr Brown as clerk of the Mission has forwarded the vote to you. I have not heard that any further action has been taken on the point. I would respectfully call the attention of the Com. to the point & would urge that the grant especially, in favor of Miss Powers be made. Her associate is gone & her expenses must necessarily be increased. In the matter of fuel, alone a very heavy item,

the expense is considerable, for she has to bear alone what would be shared by an associate if she had one. The state of her account is sufficient argument. If it were proper I would like to urge that the amt. be made 20£ instead of 15: but as the vote is only for 15£ we will be very thankful for that. 2. At An. Meet. last Spring in Mardin an estimate of £50 was put in in favor of my Bro. R. Chambers. I have heard nothing of any action on it. It was for '84. You will see by the Bal. Sheet forwarded by Mr. Reed that he is very much embarrassed. Ever since the fire his a/c. has been embarrassed & he has tried hard along to free the a/c. fr. debt. It is a heavy & wearing burden. As in the case of Mr. Cole part of it was incurred in the expense of replacing losses by fire. Freight is a very heavy expense. We have been trying hard during the last two years to get personal a/c's. down to a proper basis. You will see by the a/c that his debt is a little over 60£. Should the Com. deem it well to grant this £50 it would so ease the a/c's. as to make it possible to keep them within bounds.

We return to the treasury about 90£ of unused appropriations. in Nat. Ag. & Ed. about 60. Touring 20. & the bal of Miss Van Duzee's sal. We are looking for news this week concerning the approps. for 1885: My Bro. is writing you about various other things.

With very kindest regards Yours Sincerely

W N Chambers.

Erzroom Jan. 16. 1885.

Dear Dr. Clark,

About two months or ten weeks ago I wrote you giving an account of the work done & assistance rendered by Hohannes Agha Aghajaman - the chief man of the Community - in the building of this new house. I had hoped you would make some reference in your reply. You acknowledged the letter but made no reference to that part of it. I call your attention to it again simply because the slightest recognition by you or the Pru. Com. of willing assistance afforded at the expense of a great deal of very valuable time, a kind of work which demanded a very great deal of pains taking care & trouble, would have a very great influence for good on such a man as Hohannes Agha. He worked with greater care than if the house had been his own & he saved to the Board not a little money, & he saved to the missionaries a very great deal of exceedingly annoying work. I think it is of the greatest service to recognize & encourage real worth & honest endeavor wherever found, & though I asked your opinion on the advisibility of a present - which we all think ought to be given - yet we would be glad of a word in acknowledgement of his services & of encouragement.

the case of the wall has been appealed to Constantinople.

As one of the auditors I took the ap. of the school treasury yesterday. Notwithstanding the blow from the Baptists the income of the three schools for 1884 - Girls High - Boys High & the Primary amounted to a little over 48 Turkish Liras. We fear a heavy falling off for '85 because the dismissed teacher was able to draw off 18 of the best paying scholars. This Baptist movement has become quite a great stumbling block in the city. However the bone & sinew of the congregation remain firm.

Your letter on behalf of Pru. Com. of Nov. 28. has been received & we have it under most careful consideration. Its recommendations will be of very great assistance & we gather much encouragement from your ~~second~~ carrying into effect your second & better thought.

We were all glad to see that you were able to be at your post again. We are all usually well.

Mrs Chambers joins me in very kindest regards.

Yours very truly
W. N. Chambers.

Recd Feb. 13.

Erzroom May 16. 1885

Dear Dr. Clark;

On March 30th in company with Rev Hagop Tashgian of Erzroom I started on a tour to Ezingan & Kemakh. The pastor of Packarich & Hazark had written me of the violent persecution in the former village & the imprisonment of the Christian Turk. We found the snow well melted & had a fairly comfortable journey. Arriving in Packarich we found the church in sore straits & greatly discouraged. The Sunday audience which had formerly an average of 100 scarcely mustered 40 persons. The young protestants found in Gregorian homes were carried by force or by threats of great injury to the Gregorian church & were prevented from setting foot in the prot. chapel. Because one young man held out & refused to go to the church his father literally kicked him out of the house, threw his bed after him & trampled it in the mud & otherwise so abused the young man that he became sick & fears were entertained of his death while we were there. A young woman returning from prayer meeting was set upon in the street & cruelly beaten. Because a protestant brother remonstrated the crowd turned on him. Still another young woman

because she refused to go to the Gregorian church was bound by the neck with a rope to a post & so cruelly beaten that she was lying sick in bed while we were there. The Gregorian Armenians had formed a league, signed by all, binding themselves not to have any intercourse with Protestants. - the Protestants were not to be received into their

B.2 houses, no business was to be transacted with them, their shops were not to be patronized, the artisans were not to be allowed to work, their cattle & sheep were not to be allowed to go with the herds & flocks to pasture, their wheat was not to be ground in the mills, and any one having any intercourse with Protestants further than giving & receiving salutations would be liable to a fine of from \$2 $\frac{20}{100}$ to \$4 $\frac{40}{100}$. As a consequence the poor Protestants were eating their bread in bitterness & as many of them depended on trade for a living they were subjected to great loss. Besides this persecution of the Protestant Armenians the ~~Turkish~~ a Christian had been imprisoned for the third time. He had not been betrayed to the Government up to this time, though he had been subjected to great trouble. This time he was so betrayed & he is now lying in the "inner prison" a dark & loathsome place.

Up to Sept. 7th 1884 there had been no open breach between the Protestants & Gregorians. But on that date, in accordance with governmental arrangements for the census of the country, officers came to Packarich to take the census. In this census the govt. has been very particular to ~~get~~ write the name and religion of each individual, getting the declaration from his own lips, previously however, ordering the heads of communities to present lists of their adherents. In doing this the Protestant pastor had occasion to go to the chief man of the village to ask about a young man in his house who had previously been written as a Prot. This chief man though previously showing no open hostility & always had been friendly suddenly became very angry. And from that moment persecution commenced. The next day when the officer had about finished the census he asked if there was not one Hussein, & declared that he would not leave the village till he should be brot. before him & the following occurred:- The officer asked, "What is your name?" "Hussein", answered the man. "Of what community" asked the officer. "Protestant," said Hussein. "Why" said the officer. After a pause Hussein asked. "Is not the Holy Gospel true?" "Certainly" answered the officer. "Therefore"

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answered Hussein, "because the Gospel is true & it says 'Come to me' I came & found the truth & am therefore a Protestant." The officer, in anger, ordered him to be immediately bound, after which he said, "Eleven years ago you were called to Erzingan to become a soldier, but because you could not serve you were dismissed, but you retained a gun & a suit of clothes, for that reason you are now a prisoner." The officer drove him off to a neighboring village that night. The Protestants collected 6 Liras ($26 40/100) & persuaded the Mudeer to accompany one of their number & they thereby secured Hussein's release. A month passed during which the persecution grew worse & at its close a gabtieh (police officer) came to the village and summarily arrested Hussein & carried him off to prison. He was charged with harboring robbers & was cast into the dungeon. The charge could not be sustained & all the people of the village - Turks, Gregorians, & Protestants, signed a paper declaring their belief in his honesty & innocence. For two months he remained in prison & finaly the friends collected 25 liras of his money ($110 00/100) & by bribes secured his release at New Year. Persecution increased in violence & the poor Christian was subjected to a great deal of persecution

His persecutors knowing that the Govt would not protect him kept away from him his money, forced money from by a species of black-mail & several of the leading Gregorians, headed by the Mudeer, called him several times & tried to persuade him to renounce Christianity & return to Mohammedanism promising him protection & honor. His ever ready reply was "I will never deny Christ my Saviour." Then they urged him to renounce protestantism & attend the Gregorian Church. His reply was "Islamism is better for me than the Gregorian Church" & with tears he besought them not to torment him, reiterating his declaration "I will never deny Christ." Sometime after this the Mudeer called the ~~protestant~~ pastor before ~~the~~ a rabble of the villagers to be judged for his preaching. The rabble was greatly excited & the Pastor refused to go. Then the Mudeer went to the Govt. ~~& told~~ & most falsely represented the action of the protestants - complaining of the Pastor & charging the girl Mariam Mardirosian, whom Miss Powers sent from her school to work this Winter amongst the women, with talking bitterly against the Gregorian church and trying to persuade the women to remain away. The Mudeer being a man who takes bribes on all occasions & shares with other Govt. officials his word for this reason was acceptable.

On March 18 a gaptieh came from Kemakh the seat of govt. to Packarich & going ~~[illegible]~~ to the Prot. Pastors house informed him that the govt. wanted him & demanded that he should take charge of his (the gaptieh's) horse, & also that he should get ready to go at once to govt. This was a most high handed & lawless proceeding on the part of the gaptieh, but he had been previously instructed by the Mudeer of the village so to do. With great trouble the pastor quieted the gaptieh and assured him he would go to Kemakh next morning. It was then almost night & the journey is four hours. The pastor knowing that the gaptieh had been instructed to dishonor him rose next morning very early and reported himself to govt. When the gaptieh came and found the pastor had already gone he heaped the vilest curses on the pastor & his family. Having also a summons for Hussein he arrested him, handcuffed him & drove him like an animal to Kemakh a distance of about 12 miles. The pastor was quite carefully examined as to his work - where he was educated who sent him to that village - who ordained him, who paid his salary - if he had any relations with foreigners &c. &c. &c. While he was being examined Hussein appeared. The pastor having being charged with persuading Hussein to change his faith on the ground that Hussein had in his previous examination so stated.

Hussein was questioned on that point. ~~Hussein~~ denied having made that statement & said, "The protestants read the Holy Gospel in their houses & I went & heard them, they preached it in their chapel I went and listened & thus hearing from the Holy Testament the words of Christ, "Come to me" I came and found the truth. No man turned me, I was turned by the words of the Holy Book." At this point the Pastor asked permission to ask Hussein a question, & permission being granted he asked "Brother Hussein, When & where have I ever exhorted you to turn from your religion?" Hussein answered, "Who are you that you could change me, I was turned only by the truth of the Gospel." Then the District Governor asked, "Son Hussein, have you never read or heard the Holy Koran? ~~that~~ Have you only heard the Gospel?" Hussein answered, "I have never heard ~~the~~ nor read the Koran, I have only heard the Gospel saying "Come to me," & for that reason I am a Christian". He was then remanded to prison and the Pastor was dismissed. Afterwards Hussein was called & examined further. This time under the charge of his claiming to be an English "subject". It appears that in a former examination when asked of what community he was he answered "English". This time

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he was asked if he meant that he was an English subject. He explained that he meant that he was of the English religion. In many districts the missionaries are known as "Englez" for that reason the Protestants are sometimes also called "Englez". In the same way Catholics are called "Franks." For this reason poor Hussain had answered "I am Englez" meaning Protestant. He also explained that he was a Turkish subject & had no thought of claiming any other allegiance. He was again remanded to his dungeon. A week later his wife was called & he was confronted with her. She demanded three several times that he should renounce Christianity & return to Moslemism & she would receive him back. Three several times he refused, reiterating each time his faith in Christ. She then demanded a divorce. This also he refused. He still remains in the dungeon suffering this kind of petty persecution. His examination papers have been forwarded to Constantinople & the Governor said he was awaiting orders from there concerning Hussein. He also said that Hussein would most likely be divorced from his wife, his property confiscated & he himself released. Which in the opinion of some means banishment possibly to Yemen. We are greatly distressed for this poor brother & know what course to pursue. May God make strong his faith.

A peculiarity of that village is that many of the Protestants are young men & women members of Gregorian families thus being placed in a position where they can be easily persecuted.

We arranged that the Protestants should complain to the Govern. against the Mudeer for mal-administration of office. He is one of the very few Armenian Mudeers appointed to office a few years ago.

In Erzingan we found the work in good form. The brethren were very much encouraged & very anxious to have a chapel as the present meeting room is small. There is a small society of young men in the city which meets every week for the study of the Bible, the members come very often to service. They were engaged with a man who kept his factory open on Sunday. He wished them to continue work on Sunday & they refused whereat he cut down their wages very considerably, this they accepted, rather than work on Sunday.

My Bro. & Miss Powers left a few days ago for a tour through Khanoos. They expect to be back a few days before our Alliance meets - June 1st. The An. Meet. delegates I presume are getting on the road. It is appointed for June 8th. The war rumors were quite exciting for a few days but every-

thing seems to have passed away. The English Consul, Col. Everett, is slowly improving & the Dr. has good hopes of saving his leg. Poor fellow has been a patient sufferer.

Two or three incidents occurred on the road which I would like to have related but my letter is already too long.

Yours very truly
W. N. Chambers.

Rev. Dr. Clark
Boston
Mass

Erzroom, May 16, 1883,
Rec'd June 9.
Bitter persecution,
A Moslem convert.

Erzroom May 29. 85

Dear Dr. Clark,

Under date of May 16. I wrote you a report of a visit to Packarich. Since then your letter has been received asking for more information. In addition to what I wrote then I would say that the persecution in Pakarich is not a persecution carried on by the Gregorian church on the ground of religion. It has two characteristics - 1 religious on the part of the Turks & 2 commercial on the part of the heads of the Gregorian community. The under current among the Turks ever & anon showing its force has aroused the suspicion of the officials & led them to fear for their co-religionists. And especially in this village the presence of the Christian Turk Hussein & his quiet firm Christian bearing has irritated the officials very much. The Mudeer of Packarich district is an Armenian & Taher Pasha's man & has learned to live by bribery, & consequently hates the protestants as they stand in the way of greater bribery. It is his love of power & money that leads him to sell himself to Taher Pasha & he is powerful enough to carry the village with him by unjust means. So the Turks persecute because of their religion, through the Armenians who hope thereby to obtain favor & get gain.

Erzroom, May 16, 1885,

"The pastor of the place arrived here a couple of days ago to attend the Alliance meeting, & he says that the oppression increases. A letter just at hand informs us of the decision of the "packed" town council. The Protestants have only been able to get a little flour ground through secretly giving the wheat into the hands of a friendly Gregorian or Turk who would get it ground as his own. This being found out was prevented. Then the Protts applied to the village council, & the answer was, "It is imperatively prohibited that the grain of the Protestants be ground. You may complain to the district govt., ~~or to the Mutessarif~~ in Erzingan, or to the Vali in Erzroom, or to the Porte in Constantinople; you may beat your heads against whatever stone you please; but your grain will not be ground." This is so bold and outspoken that it indicates more power than the villagers have or dare assume. We have already advised the people to take proceedings in the local courts & to appeal their case as quickly as possible that it may reach here as soon as possible. "Poor Hussein's last message from prison bars was, 'Let them not fear for me. I have Christ in my dungeon, & through him I am strong. I fear not; only I entreat that if possible I may be released from this place.'"

My bro. & Miss Powers returned from Khanoos

the other day. The pastors & preachers have arrived for Alliance meetings which opens on Monday morning. Next week we are looking for Ann. Meet. guests.

The English Consul is getting slowly but steadily better of his wounds. & the Dr. has good hopes of saving the leg.

We are all well & are trying to enjoy as much as possible the only green time of the year in Ezroom. The grass remains green for a couple or three weeks but after that every thing is scorched brown.

With very kindest regards
Yours very truly
W. N. Chambers.

Rev. W. N. Chambers,
Erzroom, May 29, 1885,
Rec'd June 23.

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Erzroom June. 12th 1885

To the
Prudential Com. of the A.B.C.F.M.

More than once during the past year we have been compelled to call your attention to the proselyting efforts in Erzroom & Harpoot fields of a certain "A.J. Melconian M.D. Baptist Missionary of Armenia" who by personal tours, preaching and lavish use of tracts & pamphlets is endeavouring to dessiminate his views throughout our churches & communities.

The disastrous effect on the cause of Christ of such a course as this, a course so utterly at variance with common Christian courtesy and that comity scrupulously exercised by all Missionary Societies, as leads us to doubt sincerely whether this man could have the sanction of any missionary society, or any body of Christians or of any one who has the welfare of Christ's kingdom at heart; leads us now in the capacity of a Mission to utter our strongest protest against this man's methods & work.

You are already acquainted with the present result of his efforts here in Erzroom which is not so much in detatching from the Protestant Community some

thirty ~~families~~ members & about the same number from our high school with its teacher, but it is far worse than this. Here as in other places not only has he succeeded in immersing many from our community but thereby introduced a leven of dissension which can only result in materially imparing the harmony, growth, & efficiency of our churches, yet very weak in the faith, but he thereby also sadly weakens the influence of our churches & the prestige & power of the protestant cause in this land.

We are confident that we need only make this simple statement of the course of this man and his sympathizers to indicate all that the movement involves in regard to the peace & prosperity of the churches of Christ in this land, but not less the success of missions everywhere.

We therefore commit this matter to your most careful consideration praying earnestly that you & all who are involved in this movement may be guided in the spirit of Christian charity & forbearance to a course which shall make for peace & the glory of God.

In behalf of the Mission

A. N. Andrus, Chairman.

W. N. Chambers. Sec.

Erzroum, June 12, 1883.
Rec'd July 20.

Erzroom. June 13th 1885.

Rev. N. G. Clark. D.D.

Dear Sir,

A communication has been sent us by the Exec. Com. of the Home Miss. Soc. of the Van and Bitlis Stations explaining why they felt themselves unable to conform to the requirements of your letter, that they should increase the proportion of their contributions to the common treasury from 1/10 to 1/5.

They represent that they are anxious to make this advance, and even a greater one at as early a day as possible, but that the increasing poverty of the people renders it impossible, at present.

They also call attention to the fact that this 1/10 is by no means all the people give to the common Treasury.

The estimates as prepared this year, will show you that the whole sum given by the people on the score of Salaries is 17626 piasters as against 82650 piast asked from the Boards. or over 21%. If we add all the people give, for various purposes the amount is 20850 or more than 25%. It seems to us that this is a very fair showing. Considering all the circumstances of the case. Especially when we consider that the Soc. voted

to take the advance step of charging tuition in all schools - both in city and villages. Hence we trust you will assent to this request, that they be allowed to continue the present proportion of contributions for a little longer period.

In behalf of the mission -

W. N. Chambers, Sec.

A. N. Andrus,
Chairman.

Erzroom, June 13, 1888.
Rec'd Aug. 3.

Education

465

Erzroom June. 21. 1885

Dear Dr. Clark,

I forward to you today the minutes of the An. Meet. of E. T. Mission. The sessions continued through 9 days - opening on Tuesday the 9. & closing Wednesday 17th. Socially we had a very pleasant & refreshing time, but a day after the meeting it seemed strange to have the house so empty. As to the business done, & the principles of policy held by a majority of the meeting it seems to me that, while there were many things wise & sound yet there was such an extreme conservatism as would block much the progress of the work. The Van girls' school question is an index of the ideas pervading the meeting. While there is much to be regretted concerning that affair, yet the general line of the conduct of the school is the right & progressive one. Yet it seems to me that the action of the Mission is calculated to nulify the progress entirely. While mine is the only name recorded in the negative of that question yet one other member voted in the affirmative, not that he adhered to the principle of the resolution, but for a different reason. The whole question has cast a doubt in my mind as to whether the policy of the Mission thus expressed is the policy of the Board i.e, If this missionary work is "for Protestants only?" It is to be hoped that the

Prudential Com. will take the matter into very careful consideration & give a deliverance as to the policy to be pursued. Am I right in thinking that the policy of the Board is as it was at first, to work for the reformation of the old church of Armenia, or has it changed to work for the establishment of Protestantism distinctively such.

You will notice that the mission invited Mr. Cole to spend another year in Bitlis. The question of Miss Brooks place of labor is referred to the Prudential Com. Two communications from the Mission to the Prud. Com. have their copies to accompany the Mission letter I think it is not necessary to copy any others. The matter of the Protest against Mission action, in reference to Khanoos Kerk will be brought to your notice later, together with several other items to which we wish to call your attention.

We have very rainy & rather disagreeable weather. All the members of station are well.

With very kindest regards

Yours sincerely.

W. N. Chambers.

Erzroom June 27, 1885
Rec'd. July 15.
Wm. N. Chambers

Erzroom July 11th. 85

Dear Dr. Clark.

My bro. has written you the grounds on which he protested against Mission action in reference to the town of Khanoos - the Mission refusing to accept the estimate of 60 liras for building in that place. A few of the reasons which lead us to urge this matter are the following:-

1. Khanoos Kerh is the govt. seat & a very important & growing center in that district & gives every promise, if worked, of being an important center of evangelical work. Its occupation is alone justified by the policy of occupying only important centers.

2. Those who have declared themselves Protestant are leading & influential men & very enthusiastic in this matter fully warranting - it seems true - the belief that, with encouragement, they will form the nucleus of a flourishing community. They have been spat upon for their evangelicalism & have stood firm.

3. These men have now for three years renewed their petition year by year for assistance in this work promising fully half the expense & have been refused each time - once by the Station, & twice by the Mission. This spring they purchased a site together with considerable

building material & signed a paper assigning the site to the Prot. Com. under the care of the Erzroom Alliance.
4. A school of 35 scholars has been maintained in the residence of one of them. More pupils were refused admittance on account of want of accommodation thereby fairly indicating that if better equipments were provided a flourishing evangelical school could be maintained.

We ~~feel~~ fear very much that we may have to look back on a lost opportunity, because hope deferred maketh the heart sick, & this third refusal, after such exertions on the part of the people, may chill their enthusiasm & induce a discouragement that may be hard to remove. It might be answered that if those people become discouraged because of the action of the Mission it is a sign that the action was right in not giving money to assist those who were not staunch. But I am free to confess that Mission action has caused us considerable perplexity and not a little discouragement. I seldom like to make comparisons, but it seemed a strange thing that a vote was passed recommending an appropriation for building in a village near Mosul while in that village there is but one protestant & he does nothing for the building — in fact the ex. is "all by the Board." Here in our field this Khanoos Pert work is hopefully progressive — already opened — and the people pay half the expense of this building. We earnestly hope the Com. may see its way clear to assist Pert.

You will notice in the estimates an item of 200 liras for chapel & school in Erzingan. The services there have been conducted in the house purchased some four years ago. When ever the matter of a new chapel & school would come up for discussion the answer always was "Let this room be filled & we will consider the question of building." The time came when that room was crowded, then the question was raised again. In answer, the partition at one end of the room was partialy removed & an adjoining room was reserved for the women. But now both rooms are full & the question is up again. Though often people come & sit on the steps or stand at the door & then go away, yet if there was accommodation many such might be induced to sit & remain through service. There is this consideration which has its own weight viz: Many people in such a city as Erzingan refuse to go to such a service in a private house. They feel & argue, when invited, that such a service is "For Protestants only" & I am well satisfied that many would ~~would~~ attend if the building was public. This argument may be only an excuse on the part of those Gregorians & others who use it, but this I know that in this city of Erzroom many & many a one enters the chapel & hears the truth who would never think of entering a private house though they knew the public was welcome. The accommodations

in Erzingan are about sufficient for the present number of Protestants; but in order that the work may grow larger & public accommodations are necessary. I was very much gratified by the spirit & enthusiasm of the brethren during my late visit.

Another question in connection with Erzingan. Three years ago when Mr Cole went there a graduate of Harpoot College was engaged as teacher at a sal. of 3 liras a month. He was succeeded by another graduate at a sal. of 2 3/4 liras a month. Presuming that the policy then pursued would be continued I encouraged the people to hope for similar action for '86. Not only that but I can now see a ten times greater necessity ~~xxxx~~ for such a teacher than existed at that time. At that time there was bitter opposition & the schools were not successful. Now that opposition is I might almost say, entirely removed, & many of the Gregorians enquire concerning the Protestant schools expressing themselves desirous of sending their children on the ground that there will be a moral Christian training. While in the national schools a better course of study & better equiped corps of teachers are to be found, than in any school we might establish, yet since ~~the~~ infidelity is not only the prevailing belief - if I might be allowed to use that expression - but is actually taught many Gregorians

seek Protestant instruction for their children. To our surprise the estimate for a teacher for Erzingan was cut down to 1 lira a month thereby making it almost impossible for us to establish a school in which the simplest rudiments might be taught. Such a school could not even start on the road to self support, but would be more of a burden to both us & the community than a help. We would be most heartily thankful if the Prud. Com. could find it possible to assist Erzingan on this point even to the extent of making the estimate 2 liras a month instead of 1.

We have just received word that Dr. Van Orden formerly of the Persian Mission, but now a Plymouth Brother, is likely coming to Erzingan to establish himself. What his influence, or his action may be we know not. We heard of the matter through Mr. Parmelee. We devoutly hope he may confine himself to medical practice & exert his Christian influence that way & not open up any new scheme.

I mentioned in a former letter my reasons for having my vote recorded in the negative of on the Van girls school question. It is quite possible that some things have been done that should have been avoided & which have nothing to do with the principle on which the school has been carried on. It is only that

for which I contend. As far as I could gather from the discussion I could see no impropriety in the preparation of "fast food". In fact I could only see conformity to the doctrine of liberty of conscience. It was not an endorsement of "fasts" as maintained in the Gregorian church but it was made a means of inculcating evangelical truth. I think it is too narrow a policy to establish such schools merely for the preparation of helpers. That work is necessary but when a much broader work can be carried on at the same time by all means make that an aim. I have not the pleasure of an extended personal acquaintance with the ladies of Van & so I only judge of their work by the results secured & I am free to confess that rather than see that school changed so as to come into line with the recommendation of the resolution, I would strongly urge the very opposite, & rejoice to see more of that principle & method of work introduced into the other schools of the mission. As far as I understand it the teachers have not gone as far as the "Home" would go in liberality.

Just a word on the question of Miss Vandusee's leaving here. Evidently the idea has got abroad that she left partly because of "friction" or some such thing here. I think such a report has no foundation in fact. And I am

satisfied no one regretted her going more than Miss Powers. Whether any changes introduced into the school ~~or not~~ made her feel uncomfortable or not & assisted in leading her to her decision I know not. As we understood it her reasons were two: 1. to be near her sister, & knowing her feeling on that point we could not oppose her, & 2, Entirely new work — very attractive to any one & for which she was well fitted.

You will notice in the Estimates a item for an native assistant to Miss Powers. This item is in accordance with the proposition in the intersessional vote which was negatived, but which you yourself approved of. If the item finds the endorsement of the P. Com. we would be very glad if you would inform us at as early a date as possible that we may try & secure the person we had in mind then, before traveling becomes difficult in the Fall.

Late letters inform us that a sort of reconciliation has taken place between the Protestants & Gregorians of Pakarich. But the poor Christian Lusk is still in prison & is suffering this hot weather from filth & lice — but the poor fellow is as strong as ever in his faith.

I'm afraid you will think that this last paragraph is the only readible bit of this letter. I sincerely hope it will not be as hard for you to read as it has been for me

to write it — the whole letter I mean, not the last paragraph.

Col. Everett steadily improves. Our boy continues strong & healthy, fat & jolly. Mrs Chambers joins me in very kindest regards

Yours very truly

W. N. Chambers.

Erzroom, July 11. 1885,
Rec'd Aug. 3.

Erzroom Nov. ~~14~~ 21 1885

My Dear Dr. Clark,

I reached Erzroom the other day after a six weeks tour through the Caucusus. Pastors Hagop Tashgean of Erzroom & Sukias Avidician of Passen accompanied me as it was our intention to ordain a pastor over the Samaghar & Etchmiadzin people in response to their call.

On our way we visited the districts of Alashgird, Kara Kelissch & Byazid where Baron Ghazaros is working as an evangelist. He continues to find abundant opportunity for preaching being received with honor wherever he goes. Infidelity however is taking fast hold of the people. In Kara Kelissch there is a small community of protestants who are very anxious for a preacher. This is an important centre & a good man would accomplish much there. It was at this place that our helper was arrested a year ago & sent to this city under escort. He gave a pledge to the Govt. not to return there as a preacher & is now living there as a merchant. His condition however is such that he can do but little in the way of evangelistic work. Br. Ghazaros urges that there is enough for five or six men to do, & he is left alone to carry on direct work. His plea is a very just one, but a man is not to be found for Kara Kelissch at present.

The social & political condition of those districts are exceedingly bad. There is no protection or security for life or property. During the twenty days previous to our visit wheat, gathered in shocks in the field & ~~ready to~~ ready to be drawn to the threshing floors, was burned to an amount nearly reaching 500 somars equalling 7 or 8.000 bushels. Almost nightly the plain was illuminated by burning grain. One's first remark would be, "that is the work of the Koords", but this barbarous practice is not confined to the Koords. A man who is at enmity with his neighbor, goes to his neighbor's field & burns his grain. Murders are not infrequent and the stealing of oxen is plunging many back into poverty who were just beginning to recover from the dire effects of the famine. One example to illustrate many cases: The priest of the village of Khasdoor, where we spent Sunday, was poverty stricken by the famine. By hard struggling since, he had secured one yoke of oxen with which he had worked two or three fields & had the prospect of sufficient bread for his family this year. His grain was cut & ready to be drawn in to the threshing floor. One night his stable was broken open & his oxen stolen. His grain remains in the field to rot or be burned, for his only means of drawing in & threshing his wheat was his one yoke of oxen. The poor man's struggles for the last 3 or 4 years have

gone for nothing. It might be asked why not neighbors assist such unfortunates. They might if they were better off than such unfortunates. Certainly there are rich men, but the mass of the people are suffering similar to the above. The governor of the Alashgird district on a salary of ten liras a month has enriched himself to the extent of 3 or 4.000 liras during the last three years. More wheat has been wantonly burned this fall than was distributed at such great trouble & expense to keep so many people from starving during the famine. Thus are being carried into effect the provisions of the Berlin treaty for reforms in Asiatic Turkey.

From here we crossed the Russian border and proceeded to Samaghar. After careful investigation & consultation with the brethren it was decided to defer the ordination mainly on the ground that the time was not ripe for such a step. "The old gentleman, Mr. Marderos, who is the father of protestantism in that district & is looked up to & respected as a father, was ordained as deacon. We found very encouraging signs of progress in the community & as on former occasions it was very refreshing once to visit those brethren.

"There is a great change noticeable in the attitude of both Gregorians & the authorities towards the Protestants. Two items to illustrate this change: Early in the year

the son of Br. Mardoros the deacon above referred to died in Etchmiadzin. As at Tesh it was decided to invite the preacher from Samaghar to conduct the funeral & several of the brethren to attend. A crowd collected at the house where a service was held; the body was borne through the streets of the town, the brethren singing hymns all the way to the grave where a long service was conducted. A crowd of about 300 collected which was very quiet & respectful & nothing of note occurred to mar the harmony or solemnity of the occasion. Two years ago such a thing would not have been thought of. The governor called one or two of the leading men to answer a false charge concerning the funeral, but nothing came of it. However the new Catholicos, M. Magar was to be ordained shortly after our visit & it remains to be seen what his attitude towards protestantism will be.

"The other item is this: When we reached Samaghar the Glavini - chiefman of a group of three villages - Baron Gerayos (See Herald for Feb. 23) a leading Protestant, a most simple & earnest Christian brother, urged us to go to Etchmiadzin & show our Passports: We said we believed the governor would prefer not to see us. This is the same governor (Herald for Feb. 23) who three years ago warned us against preaching & threatened to send us out of the district under escort. Br. Gerayos urged on the ground that it was the law & we would be safer. We went

& met Daniel Beg a brother from Erivan in Etchmiadzin.
He was of the same opinion as ourselves. However we went to
the Governor's house, & not finding him there Daniel Beg
took the papers & finding the governor in another part of the
town said to him: "We tell no lies & fear no evil. These
men have come to preach the gospel & will preach it
today in Samaghar. They have come according to law to
present their passports. Do you wish to see them?" The
Governor after some conversation said "I know these
men preach the gospel & I know it is necessary that
they should. Let them preach & go. & let me know nothing
about it." This man was a violent opponent &
formerly took every opportunity to use or misuse
his power against protestants. His spirit is not
changed, but he sees it is useless to fight against the inevitable.

The brethren of Samaghar & Etchmiadzin urged a visit to the
~~brethren~~ in the neighborhood of the Caspian sea. Being
for a long time desirous of visiting those places Pastor
Tashgean & I decided to go. We arranged that Pastor
Auskin should take our horses & visiting some places
on the way await us at Kara Kala. Among other
places he visited Byrakdar & was a guest with Hagop
(See Herald for April 83). He found Hagop in very truth
a Byrakdar (Standard bearer). He continues to read
his Book striving to conform his life to its teachings

regulate his family according to its precepts. His influence for good is very marked in the village. Even the Priest who excommunicated him & was so opposed to him two years ago is now persuaded that Hajop's way is the right way. God grant that not only the Priest but many in the village may be led to adopt it! He also visited Hulijan where a young man who studied in our school has been teaching & preaching & doing very good work."

Pastor Tashjean & I, traveling by Post & Railroad visited Shamahi, Baku & Shuchi. Baku is a port on the Caspian Sea the terminus of the Tiflis & Baku Railway, it is the centre of the oil interests in Russia, the oil wells being very productive indeed. Because of that interest it has grown wonderfully in the last twenty years & is now altogether a European city in style & is very rich. It's population is over 100000. Shamahi is situated about 70 miles W. N. W. from Baku & 7? versts from the Railway. Formerly of considerable importance, but almost ruined by earthquake in 1872. Shuchi is about 120 miles S.W. from Shamahi & 104 versts from the Railway. It is the chief city of the district of Kara Bach & quite an important centre.

We found very interesting & promising work. A short outline of the history may not be amiss. The first missionaries who visited this country were Mr. Felician Zaremba

& his associates of the Basle mission. Mr Zaremba was born of noble parentage in Poland in 1794. He received a good education & gained a high office in the Government. In 1817 he was walking in the streets of St. Petersburg when he saw a college companion sitting before a window reading. Entering he found his friend reading the Bible. Mr Zaremba, being very much surprized asked about the book & the two friends sat & talked about its truths till the next morning. This started Zaremba on a search after truth & he resigned his position & wealth to devote himself to the service of his newly found Master. After many great trials & various vicissitudes he arrived at Basle, where he prepared for missionary work. He gained permission from from Czar Alex. I. to preach & work in Russia in Asia & he determined to settle in the Caucasus. On his way he spent some time with the Scotch missionaries in Astrakhan (who were shortly afterwards expelled from the Country) & from there he proceeded to the district of Kara Bach and settled in Shushi in 1823, where he continued to reside for 15 years. Czar Nicholas at first promised protection, but later issued a ukase for the expulsion of the missionaries which was executed in 1838. During these 15 years Mr Zaremba made extensive journies & did much work. In Shamahi he found one young man, Sarkis Hampartsoomian by name, a gunsmith

by trade, who was moved by the truth. In 1837 this young visited Shamakhi to be near the missionaries to study, but on finding that they were compelled to leave the country begged to be taken along. He was sent to Dorpat College in Russia where he received a very good education. Returning to Shamakhi he opened a school & during the life of Nerses Catholicos he carried on a quiet prosperous work. But when Matteos, the Patriarch of Constantinople, became Catholicos violent persecution ensued & poor Sarkis suffered severe persecution, being exiled for 2 or 3 years. As he remarked "Matteos made the Protestant community in Turkey & then came to the Caucasus to do the same there." However the work prospered in his hands, until now there is a large evangelical community of over 60 families in Shamakhi, with a branch at Baku, both under the supervision of the Lutheran church. The Lutheran pastor has formerly been quite liberal & the Armenian Protestants enjoyed much liberty - having their own preacher & acting to a great extent as an independent congregational church. Lately however the Pastor has changed & the people begin to feel restive under his assertion of authority. They also feel that general baptism and communion has a baneful influence on the spiritual

life of the church. The fact is the people are not in hearty sympathy with Lutheranism & asked to be taken into the Lutheran church to escape persecution & enjoy the liberty accorded to the Lutheran church in Russia. They are ready to unite with the people of Samaghar and Etchmiadzin in case they succeed in getting recognition before the Govt. as the "Armenian Evangelical Church"!! In 1872 a dire calamity befel the community in common with the whole city. The brethren were assembled in chapel for worship. In the midst of singing a hymn the congregation were suddenly terrified by the violent swaying of the building by earthquake. Before they could escape the building fell burying eighteen people. There was a loss of 18 brethren & the entire destruction of their chapel. They soon rallied and have now in another part of the city a very neat and commodious church building.

At Shamahi we met the Rev Fredrick Höijer a Swedish missionary, an adherent of the "Free Mission" movement of the Swedish Church. He is sent out by the Swedish Mission Society, & has been 3 or 4 years in St. Petersburg. This year he removed to the Caucasus & proposes taking up his residence in Shamahi. He traveled with us for a week visiting Baku and Shusha. We

found him a most enjoyable companion and most earnest Christian worker. We trust the Lord will bless his labors in all that district. While at Shuchi we visited the house built by Mr Zaremba, now occupied by a Persian. Mr Höyer exclaimed: "this house must be redeemed & devoted again to the purpose for which it was built". then turning to me he said: "Your Society is older & stronger than ours; you must purchase it." The brethren relate that since it passed from the hands of the missy's it has had five or six owners & none have been prospered while in possession of it, & the present owner is desirous to sell. They take it as a sign that it must yet serve the purpose for which it was built, that is a centre for the dissimination of truth. Its location is excellent for work either amongst Moslems or Christians. When Mr Zaremba was expelled from the country there was scarcely a sign to show that his work was of permanent value. He was forced to sell the property at a great sacrifice & leave with a heavy heart, there being scarcely one to bid him good bye. But as the seed sown by him and his associates at that time we find today a community of earnest Christians which has been established without preacher or pastor since Mr Zaremba

left, nor has this group of Christians been free from persecution. Early this year a violent persecution was stirred up. The Gregorians demanded the expulsion of the Protestants from the city & they were preparing to flee for their lives. At night they retired ~~with~~ in great fear and trepidation & if the morning dawned and all were safe their hearts burst forth in deep and joyous gratitude to God for his merciful care during the night. Nightly they expected attack by the mob of persecutors. There was one Gregorian in the city, a lawyer, who rendered the brethren great service encouraging them & exhorting them to stand firm. He told them the right was on their side & on one occasion, after the colporter had been very roughly handled in the streets this man took him by the arm and walked with him through the markets. He cast all his influence on the side of the Protestants. This man attended all the services while we were there was an eager listener & questioner. He verily seemed not far from the kingdom of Heaven. Finally the authorities took cognizance of the persecution & called upon the Protestants for testimony. Although they were ready to testify against only five men, yet eighteen were

3550

arraigned & fined to the extent of 3,500 roubles, and strict orders were issued for the protection of the Prots.

Shortly after that there was a death amongst the brethren they, fearing a mob should they carry their dead through the ~~streets~~ to burial, applied to the Chief of Police for escort. He replied that it was not necessary, & they buried their dead without the slightest molestation. There are five families in the community, while there is an average attendance at chapel of 40 men - the women do not attend chapel at the same hour with the men, mainly because of the smallness of the meeting place. Up to the present time the brethren in turn have conducted the services. A short time ago a very earnest young man came to the city & is trying to open a private school & preaches for the people. The opportunities for work in this city are very great. Now, because of the severe measures taken by the Govt., many have taken courage to come to service & enquire after the truth. These brethren have cast in their lot with the brethren of Samaghar & Etchmiadzin to work for their recognition before Govt. as an independent evangelical church. To this end progress has been made the answer to their last petition was more hopeful than they expected & they feel very much encouraged to hope that as their numbers increase - or even if all the Protestants of the Caucasus should unite their petition would be granted. They work with zeal & hope".

In 1830 Mr. Zaremba made a journey passing over the same ground as we did in this journey. From Shushi he visited Shamahi, Baku, Erivan, Alexandropol, Kars Erzroom, where he was a guest with the Gregorian Bishop for three days, returning by way of Passen, Alashgird Byazid, & Etchmiadzin. We visited these same places starting from Erzroom. Mr Zaremba did not find a protestant in all his journey, though he did find good opportunity to preach & sold a quantity of Scriptures. If Mr. Zaremba could make that same journey now what would he find? What did we find? Passen has an evangelical Community with Pastor to which it is not necessary further to refer in this letter. There is in Alashgird, Kara Kaliseh, (Byazid district) Etchmiadzin, Samaghar, Erivan, Shamahi, Baku & Shushi as above reported. Nor does this report cover all the places in those districts where the gospel has obtained a foothold. There remains Alexandropol & Kars of which to speak.

Though Mr Zaremba sold a quantity of Scriptures in Alexandropol, yet it has all along been considered exceedingly hostile to the spread of the gospel. A few years ago there were a number of protestants in the city who on account of persecution & trouble removed to Kara Kala. We feared then that work in Alexandropol would languish & be greatly retarded in its progress. But we were rejoiced

&hear this time that several men, some of them men of influence have lately declared their adherence to this "new faith." We believe there is a day of good things in store for Alexandropol.

Kars shared the same fate as Alexandropol when the village of Kara Kala was established - nearly all the few Protestants who were in the city leaving for homes in the ~~city~~ village. So though there is little tangeable to point to as the work of the gospel in Kars, yet under its battlements there is the new village of "Protestant Kara Kala" comprising 30 or 35 houses collected from various sundry villages in the districts of Alexandropol and Kars. This village has been a source of great anxiety to us. We have done our utmost to find a suitable pastor for the place feeling that if these people were established in the truth they would be a wonderful power for good in all that region. As it is ~~some~~ of them have the crudest notions of gospel truth and remaining so long without a teacher & being relieved from whatever persecution they formerly endured in their native villages they are growing careless. Yet the leading men are earnest in their desire for a knowledge of truth and for its establishment in purity & simplicity in their midst. This pastorless condition of the village led a correspondent of a Tiflis paper to give the brethren a bit of advice. Near Alexandropol is a village named Aragh [?]Walla to which the early

protestants of Khanoos, the remaining the Gordragparies, (see Herald for Apr. 83 - the Story of an Outstation in Turkey) fled to escape persecution in Khanoos. That village became largely protestant, but the people remaining without spiritual guides & instruction & being subjected to heavy persecution they finally turned from protestantism & returned to the Gregorian church. The correspondent advised the Kara Kala to be wise in time & return to the bosom of the mother church while they might yet be received with honor & not be like the Aragh Walla people who returned only after they had lost all their honor. We were glad to see however that though Kara Kala is sadly in need of a pastor & has been now for three years without regular ministrations, (the brethren in turn conduct service, the lead in this respect being taken by Hadji Garabed evidently with very good result) yet we found the brethren in a better state than we dared to hope. Last New Years a few of the brethren of Samaghar visited Kara Kala & had such good influence that several of the Kara Kala brethren were aroused and as they were returning from putting the visitors on their way, they met around a large stone in sight of the village & said to each other "Come let us confess our sins & make a vow unto the Lord & let this stone be for a witness." And after confession & prayer they pledged themselves that by the help of the Lord they would be "instant in season

and out of season" working for the Spiritual welfare of the village. They accomplished much & during our visit gladly renewed their vow to work with greater zeal during this Fall & winter. During the past year the people have not been idle in other respects. They have built, entirely by their own efforts, a very neat school and use it at present for chapel. It is in city style, cut stone front, cut stone facings for the windows, the other three walls very neatly plastered both inside & out & the wood work painted. This building is capable of holding nearly 175 persons & at service we found it nearly full. It is built for a boys school. A girls school just like it is also to be built & a little distance to one side from these two a site is reserved for a church. Though the Russian Government closed all Armenian schools a year ago yet when the Kara Kala people asked the Kars governor if they were included in the order the answer was: "not at all, you are at perfect liberty to keep your school open," which they did. The Community has selected a young man & is sending to Erzroom one to be educated for a teacher for there. As we said to the brethren of Etchmiadzin we said also to these brethren: It seems impossible to find men in Turkey ready to work in your midst. Choose from

amongst yourselves a young man full of promise and hope, one whom you can recommend to be educated for the work of teacher or Pastor in your midst; assist him all you can in his education in addition to what he himself or his friends can do & so let there be an understanding & bond between you. Let him come as your choice & on your recommendation as a community & not as our selection & on our responsibility. Etchmiadzin people have sent on a very promising young man in this way, & Kara Kala's choice is on the way.

As we left Kara Kala we felt both discouraged and encouraged: discouraged as we saw these people as sheep without a shepherd, subjected to peculiar temptations, & no strong man of God to lead & guide them, yet as we mounted our horses to leave & were surrounded by 60 or 70 men, all eager to shake our hands, earnestly thanking us for our visit & devoutly wishing us God speed on our journey, & as we thought of what we had already seen, all signs that their spiritual life had made progress, & that their zeal for truth was much stronger than we had dared to hope, we were indeed greatly encouraged. Will not the churches at home pray for this village that the Great Shepherd will keep these people & lead them

all into his fold & that in due time He will give them a Pastor who will guide them to the life-giving fountains & in the refreshing pastures of His truth.

There are other things I would like to relate but my letter is already too long. Just one remark - I think religious books could be published in Armenian in Shucki. One of the brethren is a printer & declares that he could easily get permission to print religious books & Hymn Books.

We were rejoiced indeed at the success of the "magnificient" meeting of the Board. May God's richest blessing follow on all the work & workers

My bro. is off to Erzingan, the rest of us about as usual. Baptist influence just now seems quite at a discount.

With very best wishes & kindest regards

Yours very truly

W. N. Chambers.

[illegible]

[illegible]

[illegible] from the city

[illegible]

[illegible] Sunday [illegible]

[illegible] Sunday [illegible]

[illegible] which was 6

[illegible] in the Sunday

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W. N. Chambers.

[illegible]

[illegible]

[illegible]

[illegible] Tuesday [illegible]

[illegible] will [illegible]

[illegible] which was [illegible]

[illegible] Sunday

Erzroom Nov. 27, 88.
Rec'd Dec. 21.

36 P

Erzroom Dec 2nd 1885.

Dear Dr. Clark.

Five weeks ago I posted you a report (in two separate envelopes) on our tour through Russia. I hope it will reach you safely. That report is long enough to save you the trouble of reading anything more from me for the next two or three months. But I have a little news which you ought to know hence this short note. For some time the Baptists have been in a ~~a~~ disturbed state which reached a crisis last week & resulted in a split. The teacher Sarkis Effendi Casabian, whom we dismissed about a year ago & who became a moving spirit in the Baptist affairs & who opened a school & was salaried by the Baptist missionary, Dr. Melconian, has undergone further change of views & become a Campbellite. For this reason Mr. Casabian & Dr. Melconian have parted asunder one from the other. Casabian has now 3 or 4 followers one of whom he baptized in a brook some distance from the city on Saturday last. He announced that he would hold service in his own house each Sunday & I presume he will have communion after a Sunday or two. Dr. Melconian withdrew his support, which was 5 liras a month, & announced ~~that~~ in his Sunday

service, at which, it is said, only 3 or 4 were present, that since Sarkis Effendi Casabian had turned aside from the right he would have nothing more to do with him. He has taken his son out of Casabian's school and sends him to Harpoot College. ~~next week~~. It is generally reported that Dr. M. has but one follower remaining to him. He says that Casabian asked for the bal. of his salary to the end of the year. Melconian having every confidence in him paid him. The day after receiving it Casabian sent in his resignation to Melconian. He has been in correspondence with Shishmanian for some time & evidently insured his acceptance with Shishmanian before resigning from his connection with this man. We are waiting patiently for further developments, but possibly this may be the death knell of the Baptist affair in this city. The brethren take the present opportunity to urge Dr. Melconian to give up all thought of continuing missionary work & settle down quietly to the practice of medicine.

Last week we were made very sad by the death of the wife of the young man who came from Russia to study. They had only been here thirteen days. When she arrived she complained of head & back ache, but supposed it was weariness from the journey. Fever followed which soon developed into a very bad case

of Typhoid. Miss Powers has succeeded in getting the school into good order & it's present condition is very encouraging. The Boys school has not as yet regained any of the lost scholars who left with Casabian, but it has gained in every other way. The teacher - a graduate from Aintab - has proper views of teaching & discipline & gives us good satisfaction. We trust the school will soon recover its former numbers & with improved government will give us much better satisfaction.

Pastor Hagop & I leave for Kassen to-morrow to be absent about a week. A very painful affair occurred in the community there & seems to be a great hindrance to the work. We trust we may be able to rectify it.

My bro. will likely remain in Erzroom till after New Years. Possibly you may here from him there.

If you remember you wrote us a letter calling our attention to the amount of money spent in Heramik & Chevermeh, & Boernaz & Elpis. The Chevermeh people have aroused & contributed very well this Fall. We decided to abandon Boernaz & Elpis & so represented to the Annual Meeting of the mission. The

Annual meeting in changing & modifying our estimates restored the estimates for those places for '86. For '85. nearly 9 liras of the 12 liras appropriation for those two places is unused & so appears in the a/c. I imagine the same will be true for '86. Unless some great change takes place I think the further expenditure of money in those places is a mistake.

We have heard nothing concerning the app's. for '86. We hope we will soon hear of them.

With kindest regards

Yours very truly

W. H. Chambers.

Rec'd Jan. 4, '86.

Erzroom Dec. 4. '85.

Rev. Dr. Clark

Dear Sir,

Your favor of Nov. 19 came to hand yesterday - quite "rapid transit." I note the items of appropriation & your remarks thereon. I am in a quandary. I am in doubt whether it were better to accept the situation in silence or to let you know how the matter strikes me. I am sorry we have been seemingly remiss in giving information especially as to the young man in Persia. The first reference that I can find in the Herald to this young man appears in the number for Aug. 1882 - Shukri Effendi the converted Moollah. He came to us in the Fall of '81. & being so well recommended by a number of the Erzroom brethren, & appearing so very well to us we decided to try him & for that purpose sent him to be under the supervision & watch of the Khanoos Pastor. He there gained the good will & confidence of all the brethren & very many outside of the community. The next winter 82-3 he was sent to assist Baron Ghazaros in school in Alashgird. During that winter he rendered good service & gained the good will & affection of all the people. The people of Chevarneh in Khanoos district petitioned that he might return

there as their teacher for the winter of '83-4 which he did. In all his work he has shown himself well worthy of the confidence placed in him. We wrote both Harpoot & Aintab as to sending him to either of those places for education. We were discouraged in both cases, they not caring to run the risk of having a Christian Turk in their midst. It was more dangerous to keep him in Erzroom School because he had many acquaintances in the city. So we decided best to send him to the school in Tabreez, whither he went last fall when Miss Van Duzee left here for Persia. The missionaries at Tabreez speak very highly of him as an earnest Christian Young Man of good promise. He has gained our entire confidence as a thorough Christian man & we have every hope that he will be a successful helper. If he cannot work or die in Turkey he can in Russia. This is an outline of his history since he came to our notice. I am very sorry you had not full information when considering the estimate. But it is very strange that want of information is given for dropping the estimate for him. On the same ground the bal. of the estimate for boys in Erzroom school should be striken out entirely. But the other reason given is stranger still; "there seems to be no occasion for our paying his expenses". Wherein have we erred that we should loose your confidence to this extent?

Para

No in

Just in connection with this let me call your attention to ~~an~~
another part of your letter. You have cut down our estimate
for boys & granted 30 Liras. In looking over a copy of Dr. Reynolds
report on estimates as sent you I notice that 10 Liras
for incidentals do not appear, you have reduced the
estimate 15 L. making the reduction 25 Liras in all. You
also remark that 141 L for High schools in Erzroom is
double what it ought to be. In point of fact the estimate
for High Schools in Erzroom is just 3½ Liras more than
the half of that sum. Girls High Sch. Teacher 24. Boys
High Sch. two Teachers 50 = 74 estimate for Erzm High schools. Miss Powers asked
for an assistant's sal. 24 Liras. This was granted
2 with a view to general work. Let half that assistant's
salary be counted on the school & you have at the most 86 Liras
estimate for High Schools in Erzroom. The 50 Liras
for Boys H. Sch. teachers were asked for '86. The reasons have been told
you. I recall them to your mind. Over a year ago the
Teacher of the boys High sch. was dismissed. At that time
the school had about 50 scholars & all the schools brot in
an income for the year of nearly 50 Liras. The dismissal
of the Teacher & the baneful influence of the Baptist affair
resulted in reducing the scholars fr. 50 to 25 & reducing
the income to one quarter of its former volume. Had not
these crippling movements taken place the boys H. Sch. would
have been well nigh self supporting by this time or would have equalled Mr Pierce's five sixths of expense.

Because of this crippled condition of affairs the 50 Liras for teachers was asked for '86. You will notice that the estimate was 30 Liras for 84-85. It seemed but very probable & quite natural that that little extra aid would be granted till the school should gain its feet again. You must also remember that Ezroom is not a village but the centre of the Ezroom field, (not taking into acc its very great importance as a large city in sore need of Bible education). The High School in Ezroom is for Ezroom Station field also. Not one single one of the boys for whose education in part the estimate of 55 Liras for boarding scholars was presented & which you have reduced to 30 £ is from Ezroom city, & therefore not one para of that appropriation can be included in the appropriation for Ezm H. Sch. Even the Pastor, though he gives much time to the school giving one or two lessons a day, has to pay tuition for his children the same as all others. This estimate was asked not for general education, but to prepare young men for teachers & pastors. Ever since I have been in Ezroom, now 6 years, we have applied time & time & time again, to Harpoot & other places for helpers. We obtained four men from H.pt. two of whom are in the field to day, one doing good work in the city of Ezingan, the other not at all the man we wish he were. The other two were in our employ a year each at high salary because, forsooth, they were graduates of the

College. They did as much harm as good & we were glad to get rid of them. They are now in America. One of the greatest needs of Erzroom field has been & is helpers properly trained. Utterly failing to gain anything like adequate help from outside we decided to make a great effort to raise up helpers from within the field. Our efforts have been crowned with considerable success & we have a few promising young men under training. Three are at Harpoot College at the present time. We have been working at a terrible disadvantage for want of helpers & in this project you break our arms by cutting down our estimate by ~~more than~~ almost half. I know that comparisons are unpleasant & I dislike to make any. But Harpoot College is supposed to supply helpers for East. Turkey Mission i.e. is _the_ Educational institution for the mission. It has helped Erzroom to the extent mentioned above. I turn to the copy of Harpoot Estimates for 1886 & I notice these items:-

10 pupils in Theo. Sem.		8000
5 " " " Prep. Dept.		3250
20 " " Col.	" "	4500
	Total.	15700

Now I have not the slightest objection to this if it would confer any blessing _outside_ of Harpoot field. Harpoot has a much larger number of Outstations than Erzroom, but

she has had the College & Theo. Sem. for years to supply her wants. Erzroom has had no such opportunities. Messers Parmelee Cole & Pierce put through a station class 10 or 12 years ago. Most of those men of that class are now in the work & there has been but little gain of helpers since from either within or without. And I therefore submit that Erzroom is in much greater need of helpers than Harpoot. To supply Erzroom's wants in this respect the estimates presented were:-

Married Helper in Hpt. Theo Sem.	1500
Shukri Effendi in school in Tabreez	1200
12 boys (part in Hpt & part in Erzroom)	4500
	7200

Send them

And this sum has been reduced to 4500 piasters with which to prepare pastors & teachers for the Erzroom field. 2

Last Spring, because of the smallness of the funds at our disposal, I wrote to Mr. Barnum asking him if he could not make arrangements to educate two of our young men for preachers on the same plan as they do for their own students - taking notes to be paid after the men enter work. I understood from Mr Browne that there was some kind of a fund that might be used in that way. Mr. Barnum replied that they would educate if we would insure the repayment of all expenses at graduation. That was simply impossible for us & showed us very plainly that we would have to provide our own helpers.* Now I submit that ×B

without tools we may as well quit work. ~~Now~~
I trust you understand that the estimate was presented solely & entirely for the preparation of helpers, & not a para of it was for Ezroom or any other High School.

It is but just to say that we have had at different times two female teachers from Harpoot in the Girls H. Sch. in Ezroom & they have rendered excellent service.

You instance Mr. Pierce's school as an example for us. I rejoice in Mr Pierce's splendid success. But that is not a case in point at all. Mr. Pierce's is a boarding school for all comers. We expend not a para of appropriation (apart from teachers salaries) on any but those whom we believe will be useful helpers. The Gregorians can & have established a school on the plan of Mr. Pierce's. Because they have the Capital to start with & rich men in their Community all over the country who send their sons, paying 21 liras a year expense. But we have neither the capital, nor the rich constituency to support it. Besides it is aside from the question to compare the paying power of the interior with that of the coast. Everything is convertible into money on the coast; thousands of bushels of grain are lying in the granaries in the interior ~~f the~~ for want of transport & there is no money.

In thinking over your letter again I am impressed with the thought that the Pru'd. Com. acted under the impression that the money was to be expended in general education. Since, if that is so, it is an entirely erroneous impression, & since it was to be expended only for the training of helpers is it not possible to reconsider the question & restore the estimate to its original 55 Liras (45 Liras & incidentals 10 Liras I think the 10 liras must have been left out by mistake), also the estimate for Shukri Effendi (the young man at Tabriz) for 1886.

But I notice that the approp for Education is less than the estimates by 46 liras, or if the above 10 liras for Board Sch. incidental be included by 56 liras. From where did you intend us to cut the bal.?

You say. "I am surprised at anything being asked for the support of the Church at Ezroom" This remark occasions not a little surprise to us. I think much has been written on this point. It is not two years since the people have increased their subscription by 15 Liras to the Pastor's salary. From outside there were gained to the community men who subscribed 4 liras to the Pastors salary. That is, the people who paid 1/2 the Pastors salary two years ago increased their subscription by 11 liras. This was done by the hardest work. Now during this two years see what the

loss has been. Two families have become so poor that they can pay nothing. When the increase was made on the part of the people these two families paid 4 liras. Those who went over to the Baptists were giving 7 liras. There were some who ~~became~~ stumbled & drew back on account the Baptist movement in this way 3 liras were lost. That is two years ~~that~~ since the people increased their proportion to the Pastors sal. by 15 liras, they have gained in paying power 4 liras, they have lost

by two families becoming poverty stricken	400
by those who went over to the Baptists	700
by those who stumbled because of the Baptists	300
Total loss	1400

These figures show that the people are weaker in paying power by 11 liras than they were 2 years ago. In point of fact, if no poorer, they are no richer than at that time. Therefore the community which pays 45 liras to the Pastor's sal. today is financially weaker than it was when it paid only 30 liras. Besides this 45 liras the people meet all the incidental expenses of heating & lighting & repairing the chapel &c &c. which is no small bill. And still further all pay tuition for their children in school which amounts to a considerable sum, I have not the figures before me. After all that has been written of the baneful influence of the Baptists

of the ~~or~~ injury done to the work by that movement, by caused by it
of the financial loss, as above stated on the Pastors' salary
& about three quarters of the income of the school, not
to mention any thing else, it is somewhat remarkable that
you should gain fuller information from any other source !
or information of such a nature that it you should
be surprised that any thing ~~extra~~ should be asked to aid
a community in the condition that the Erzroom one is in
at present. Had it not been for the principle for-
mulated in our last Alliance meeting that a church
should never take a backward step under any circumstances 2
I would hardly have approved rendering *special* aid
to the Erzroom Community on the Pastors salary for '86.

You mention several other places: Khanoos and
Alashgird have written up* in late letters. You will ×
remember that last winter, I forget the exact date of your
letter, you wrote calling our attention, among other places
to Melikan, Bourna & Yelpis, the last three names in the
list & paying 30 Ps. each. The Alliance recommended
the abandonment of those places, & the concentrating of
that force in more important places such as Erzgan 2.
city. The Annual Meeting did not accept the propo-
sition & made the estimate as you have it. To me it
seems actually *wrong* to spend the money in two of the
places & I am glad to say that though we made as-

rangements for a winter Helper at Bournaz in accordance with the recommendation of An. Meeting, yet the arrangement failed. There are workers i Elpis & Melikan. Possibly Melikan for several reasons should be occupied. It is the centre of a small district. Mr. Andrus strongly urged its occupation after his visit there last Summer on his way home fr. An. Meeting. But ! Bournaz & Elpis without doubt should be abandoned. In the ap. for '85 you will notice that there is a bal. of unused appropriation for Winter Helpers. It is the bal. of the Bournaz & Elpis apprs.

There seems to be an error in your figures e.g.

Our Estimate	Nat. Ag.	27410.	"	Nat. Ag.	27410
	Ed.	38600.		Ed.	3~~35~~00
	Miscellaneous	26200.		Misc.	26200
		92210.			87110
You give the sum of apprs.		87710.		Reduction	5100
Reduction of Estimate		4500.		Our Estimate	92210

Is the reduction 45 liras or 51 liras? I think you will see, from what I have said above that either of these sums cut out of the dept. of Education will very seriously embarrass us in any part of the field, especially in the matter of High School in Sivas. If it is a matter of absolute necessity that the

estimates were cut down, we can say nothing & labor to do the best we can to repair the damage. If however there has been any lack of information, or any misapprehension of the nature of the case or demands of the work which have induced the Com. to reduce the estimates we most earnestly hope & pray that the Com. may see its way clear to restore the estimates.

Last week I returned from a visit to the Passen Community. On the way back I spent one afternoon & night as the guest of the Gregorian Bishop of the district. He treated me with the greatest kindness & hospitality. In course of conversation he told this story. In conversation one day the Moolah of a Turkish village said to him, "The reason that you Christians are so oppressed & poor is because you are not reconciled to Christ. If you were reconciled to Christ the Moslem power would be broken". The Bishop remarked that that was the great need of the country. If the Baptists had only preached a baptism of the Holy Spirit, instead of water, what a good thing it would have be! The one great need is that baptism & apply the truth savingly to the hearts of the people - Turk & Gregorian as well as protestant, for ~~the~~ ~~few~~ many of the former are as thoroughly persuaded that salvation is alone through Christ as are the latter. The difficulty is to make it personal, & by faith alone.

My Bro. is still in Erzingan. The Baptist influence in this city is just about destroyed. It will take a long time to repair the damage however. With kindest regards & with the prayer that God would guide us all in this work

Yours very truly, W. N. Chambers

Erzroom, Dec. 14, 1885.
Rec'd Jan. 12/86.

Erzroom Feb. 5th. 1886.

My dear Dr. Clark.

Your favor of Dec. 23rd duly received & the postscript specially noted. That proposition would have been a surprise had not Mrs. Chambers received a letter from the Van ladies on the subject a short time ago. The question has occasioned me much thought, & while I trust I am ready to go where called, yet allow me to place before you a few of the thoughts as they lie in my mind.

1. I think it is conceded that great and conditioning considerations for success in any work are the sympathy & support of fellow laborers & the hearty endorsement on the part of those in authority. Now since there is lack of ~~sympathy~~ harmony between my ideas of method & those of the mission, & since the Prudential Committee cannot endorse all those ideas - shown by the re-statement of the Circular, I feel very strongly that the necessary sympathy - support & endorsement would be to some extent wanting for the proposed new combination at Van, especially as the ladies at Van are apparently are in a somewhat similar position in this respect as we at Erzroom are. Not that would introduce Erzroom Coöperation into Van for it might not at all be suited to the field, & there is a system of Coöperation

in operation there which evidently give satisfaction to all. My thought is in reference to general work as well as to Cooperation in particular.

2. The resolutions of the Prudential Committee lately received indicate that a policy of strict retrenchment is to be entered upon for all the Turkish Missions. This same policy has been indicated by the cutting down of estimates. It may be that is the best thing to do. I must confess I can not see it so. The reasons for so thinking I need not here state. Whatever the needs of the Van field may be, necessitating a change, I would be very loath to try to supply those needs & institute the policy of retrenchment at one & the same time, especially as Van is essentially a new field, as Erzroom is in most of her outstations. Any one going to Van would need all strength for progressive work & not expend any of it in curtailing work already commenced, as, it seems to me, will be the inevitable result of the retrenchment policy.

3. Of the missionaries who were in this station six years ago when my bro. & I came, not one is here today. The inference, in some quarters, is that we have been the cause. This is not a very enviable reputation & I think undeserved. In addition to this I shrink most keenly from the thought that Dr. R. should, even in appearance, be asked to give place to me. This I know

is a personal feeling & personal feelings, as a general thing should have as little influence as possible in our decisions, but the fact of their influence still remains.

I have said nothing about other points involved in this question. My bro. & I have worked very harmoniously together for the past six years & I would be sorry to have the association sundered. However that is not saying that some other arrangement or combination might not be better for the work, for I am far from thinking myself a necessary element in any field & I merely say in reference to my room work & methods, concerning which you have full information, that a change such as you suggest, might be very disturbing until the plan is established or modified to satisfaction.

These are a few of the thoughts that have presented themselves to my mind since the suggestion, contained in your letter, was made & make me exceedingly doubtful as to the propriety of putting the suggestion into execution.

Thus far it is but a suggestion & may possibly never be any thing else. I put these few considerations before you so that if it ever does take more definite shape you may know how the question lies in my mind.

Feb. 9. Since writing the above your favor of Jan. 13 has been received. We rejoice in your encouraging words & hope for a further favourable report. We appreciate your embarrassment. But I very much doubt if the proposed way can accomplish the end in view. We have tried it in our field in the case of the Chevermeh'd Heramik church. For '85 the church was assisted 18 liras. For '86 the assistance was cut down to 9 liras with the promise that if the people did not arouse themselves & show themselves worthy the remaining 9 liras (promised for '86) would in all probability be cut off also. I start tomorrow or next day to visit that church & it is with great interest we watch to see how our action will affect the people.

The week of Prayer ~~was~~ developed considerable interest. The meetings were well attended, both morning & evening. Every since the week of Prayer for Young men the Young men's society has held Sunday evening prayer meetings. All these meetings have resulted in much good. We can report no special awakening. The bankrupt condition of a brother & ~~the~~ some things ~~among~~ therefrom have caused some trouble in the congregation & coldness amongst some of the brethren. We trust that will soon pass away.

With very kindest regards. Yours Sincerely

W. N. Chambers.

Rev. W. N. Chambers,
Erzroom, Feb. 3, 1886,
Rec'd Mar. 15.

Erzroom March 12. 1886.

Rev. N. G. Clark D.D.

Boston

Dear Sir,

Your favor of Feb. 3 was awaiting me on my return from Khanoos two days ago. It is needless to say that the disappointment caused by the news of the action of the Prudential Com. was very great indeed. I most earnestly hope that the Com. has not made a mistake.
I appreciate most deeply your kind words of sympathy & encouragement. It is true that "Anything really good can usually wait," but there is truth also in the advice "strike the iron while it is hot". And though things for the most part move slowly in Turkey, yet in that slow progress the critical point comes & goes, causing you great disappointment & discouragement to feel that a golden opportunity has slipped your fingers. In addition to this, one thought more which perhaps the Prudential Com. did not think of. The work for '86 has to be planned to a very great extent during '85. Schools for the winter open in Sept. & Oct. A young man presents himself & begs to be assisted, you decide he is a man to be developed into a teacher or preacher, & you admit

~~and you admit~~ him to school, not for the four months ending Dec. 31st '85, but at least until the close of the school term in July '86. These are but two or three examples showing the planning necessary, almost a year ahead, for any work. Now because of the plan inaugurated at the Constantinople Conference, in accordance with which the Com. reports the lump sum of apprs. for the mission which becomes the basis of the mission estimates, we had every confidence to believe that the estimates reported by the mission would be accepted by the Com. & I submit that, because of that plan, we were authorized in using the mission estimates as the basis on which to plan the work for the following year – of course taking into account possible contingencies. But when that plan is ignored & we are informed ~~that~~ in the middle of winter, in Dec. or Jan., that certain estimates are not granted, then I think we have sufficient ground for complaint. At least to use a native expression "a severe headache is the result."

I wish to correct a <u>very</u> <u>wrong</u> impression which seems to have gained a hold at Boston. We do not try, nor have we any thought to train our native helpers ourselves in Erzroom. Nothing is farther from our thoughts or aims. If I remember

my letter aright I said, after trying in vain to obtain helpers from Harpoot or any other place, we had come to the conclusion that we would have to *provide* our own helpers - *not train them in Ezroom*. Our aim is to have a high School in Ezroom that will prepare young men to enter Harpoot College, or to give a good common education to those boys who cannot go to college. We have three young men in Harpoot now & others here in course of preparation. We have recognized Harpoot College & Seminary as the institutions for the Mission, even to an extent as at one time to refuse assistance to any one going to Aintab College instead of Harpoot (which by the way was a great mistake on our part). There are also three young men from our field at Aintab one of whom we partially assist & who, we hope, will make a strong helper, & we have every reason to believe that the other two will be influential leaders of communities. If you will please refer to my letter of Dec. 19. '85 pages 5. 6. & 7. you will see the position of affairs. We send our young men to Harpoot to be trained & pay *tuition* to the College for them in addition to other expenses. I submit that it is no *petty* feeling towards Harpoot when I say that since Harpoot College is a *Mission* institution it has no right to charge us *tuition* for training our helpers. I do say it is a wrong to be righted,

more especially since Harpoot has an estimate of 157 liras to do a work in Harpoot similar to the work for which 45 liras are granted Erzroom. I do not object to the appropriation to Harpoot, I think it is necessary that Harpoot work should be done properly, but I do say that it is a great hardship that the Erzroom estimate should be cut down to such an extent.

Since this question is up let me ask if it is petty feeling to protest against the following. We are under obligations to Harpoot girls seminary for two teachers for our girls school in Erzroom. The present teacher has been with me two years & has done excellent work, But she leaves this year. We have no female teacher in our field capable of filling the place, so we apply to the educational institution for the mission & Mr Wheeler forces us to pay a salary by 6 Liras larger than we have appropriation for, besides providing a furnished room &c. We have an appropriation of 24 liras for the place. Mr Wheeler forces us to pay 30 liras together with providing a furnished room. This for a single female teacher is more than half ~~as~~ larger ~~than~~ the salary of the Erzroom Pastor, & larger than the salaries of many of our helpers who have large families to support. Notice our difficulty here. The mission cut down some of our helpers'

salaries & complained that all the salaries were beyond too high, yet we are forced by the Mission College to pay high salaries. When you fall between two such contending forces it should not be urged that petty feeling makes you raise your voice.

My bro. wishes me to acknowledge the receipt of your favor to him of Dec. 3rd '85. From some expressions in that letter as well as from some in ~~mine~~ the one one it would appear that representations have made to you about ~~the~~ lack of zeal in touring on the part of Erzroom Missionaries. Of course "a whip to keep a coward to his track," is the best need in such a while, but very few care to be judged unnecessarily. You have said nothing directly but I think you should know the truth. We have felt our duty in this respect & have tried faithfully to perform it. But during the winter of '84-5 touring was suspended for a period of four months. There were various reasons which we on the ground deemed sufficient to warrant the suspension, one of the principle reasons was that during those four months the Baptist movement was at its height - when many of the people were thrown into doubt - when many were running to ~~see~~ this new thing - when the High School

teacher was dismissed & half the scholars left the school & no teacher was to be found for the school - when the pastor was disheartened & discouraged. And this was the only time that touring has been suspended since the work has been in our hands. I think I recognize the necessity of evangelistic work which must be carried on with all zeal, but I must say that I just as strongly feel that evangelistic work alone will not accomplish the work. As well abolish your churches in America & have such men Mood & Sankey travel the country over & preach the gospel. without established workers in every district to shepherd those gathered in it is indeed casting your bread on the waters with little prospect of gathering it ~~after~~ even after many days.

My dear Dr. Clark again I thank you for your kind words of sympathy & for your plea "do not lose heart or hope"; which I trust I may be able to do. Possibly I have used strong expressions in this letter, stronger perhaps than necessity demanded, but not stronger than the feeling that prompted them.

Praying that we all may be guided in the right & the fullness of God's blessings may be yours

Yours very truly
W. N. Chambers.

Rec'd Apr. 12.

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Ezroom March 26. '86.

Dear Dr. Clark,

The intersessional vote for Miss Powers' leave of absence for rest was unanimous. Thus delayed because the first was lost. I presume the Clerk of the Mission has informed you. Miss Powers had written you, but no word from Boston has been received. We hope there will be no difficulty in the matter as Miss P. is in need of change & rest & she hopes to spend the time in Cple. & return in the Fall. If there is any objection please telegraph to Cple. the decision of the P. Com. because the Mission vote includes a visit to America "if found necessary when she reaches Cple."

I send you today a report on a tour to Khanoos, in which I was accompanied by Pastor Hagop.

Yours very truly

W. N. Chambers.

Rec'd Apr. 19.

Mrs Bowers

P.C.

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Erzroom March. 1886.

Rev. N. G. Clark,

Boston.

Dear Sir,

Lately I spent three weeks in the Khanoos villages.

1. Chevermeh & Heramik. You will remember you asked for special action in reference to the church in those villages in your letter of Nov. or Dec. 84. That letter was considered in our Alliance meeting of June '85. & it was recommended that the estimate for that church should be cut down from 18 liras to 9 liras for '86. & that delegates visit the church & try to awaken the people. My brother & Miss Powers visited the place last ~~Spring~~ fall. The people were plainly informed of the situation & they were induced to promise wheat & barley to the Pastor's salary. Some did not fulfil their promises because of disaffection & carelessness: others subscribing under the impulse of the moment - generous & earnest - failed because they had nothing wherewith to redeem their promises: while a goodly number were as good as their word & do try to do their duty. One grey haired brother wept bitterly while I was exhorting the people in meeting, telling them that the American Churches were wearied with giving without seeing satisfactory signs of

growth — fearing that they might pauperize the spirit of the people in respect to giving thereby doing evil instead of good & considering it better to cut off all assistance rather than run that risk, & adding that poverty was not a sufficient reason for their present condition. Afterwards he said to me:- "Sir the favors & blessings which the Am. Board & missionaries have conferred on us are without number & very great indeed. Your reward is in heaven. Because your favors have already passed all measure, if you should withdraw your hand we could but say, 'It is well', & we would have no right to complain. The condition of our community is a sore and heavy burden to me, a subject of daily prayer, as I believe it is to many of the people especially of the older members & we do work to the best of our ability. But you know we are but ignorant villagers doing what we can, ~~but~~ and until God breath on us the breath of his spirit & revive us by his presence & power our hands remain weak & our hearts sad within us. Look at our condition — look at the fearful oppression & great increase of taxes & the stagnant condition of the ~~whol~~ country which has plunged us into the direst poverty so that the majority of the village (Chevermek) are not sure of their next weeks bread. Add to this the invasion of strange ideas, Baptistism on the one hand

& the demand for general baptism & communion on the other; ideas which have gotten place in the minds of many of our young people, & you see our condition & need. It is true that poverty is not the only reason for our present condition. But, because of these strange ideas that have taken hold of the minds of some, because of our wretched oppression & consequent poverty, our spirit is broken, our hearts are discouraged & we know not what to think or say. Judge ye, would it be well to cast us off at present." These words are worthy of full consideration. This man was among the rich men of the village a few years ago. If he should sell today his house land & cattle he could not pay his debt & with his large family he would be reduced to beggary*. He is a good Christian brother & a worker. The people attend service well, the pastor & teacher have been quite active - visiting fr. house to house & holding almost nightly meetings during the winter. In both villages there are a number of disaffected persons whose attitude is illustrated by an incident which occurred in Heranik. A letter with nine or ten signatures was handed me in which were embodied several complaints ostensibly against the administration of the Church & community affairs. We called them & explained the letter to them & the majority re-

* So it is the horrible usury, he pays interest on his debt will keep his head under water till he drowns. There is no hope that he can better his condition.

growth — fearing that they might pauperize the Spirit of the people in respect of giving thereby doing evil instead of good & considering it better to cut off all assistance rather than run that risk, & adding that poverty was not a sufficient reason for their present condition. Afterwards he said to me:- "Sir the favors & blessings which the Am. Board & missionaries have conferred on us are without number & very great indeed. Your reward is in heaven. Because your favors have already passed all measure, if you should withdraw your hand we could but say, 'It is well', & we would have no right to complain. The condition of our community is a sore and heavy burden to me, a subject of daily prayer, as I believe it is to many of the people especially of the older members & we do work to the best of our ability. But you know we are but ignorant villagers doing what we can, ~~but~~ and until God breath on us the breath of his Spirit & revive us by his presence & power our hands remain weak & our hearts sad within us. Look at our condition — look at the fearful oppression & great increase of taxes & the stagnant condition of the ~~whol~~ country which has plunged us into the direst poverty so that the majority of the village (Chevermeh) are not sure of their next weeks bread. Add to this the invasion of strange ideas, Baptistism on the one hand

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pudiated it. They had been deceived to some extent by the one who wrote the letter & when it was explained they became ashamed of the contents. After a stormy time it became evident that their particular complaint was that baptism was not general. After some talk on this point I dismissed them saying, that it was absurd folly on their part, as they already knew, to apply due for any such & supposed privilege; that if what was already established was not to their mind, they should at once go back to the Gregorian church or find a man to be their pastor who would do their bidding. I besought them to drop the name protestant, & withdraw from the community, that protestants might be freed from the disgrace of their words & deeds. This last is a consummation devoutly to be wished, but they are too much enlightened to do it, not sufficiently enlightened to be good protestants & evil enough to do as they do & block progress. Some of these were among the number who petitioned the English Consul for Episcopalianism & afterwards, Dr. Haigooni for a Baptist missionary.

Taking these things into account I think it scarcely adviseable to afflict the church farther by withdrawing material support.

2. Perh. My visit to this place served to strengthen my conviction that a golden opportunity was lost. The people were very much discouraged by the action of the Mission which was communicated to them by Mr. Cole on his return to Bitlis fr. An. Mtg. last Spring. Though they indicated that their promises are still good, yet their zeal is greatly chilled & the work is now up hill. Their heavy losses, because of the depression of trade, & in the case of two of them through the dishonesty of agents, make them chary of making promises to pay. We sent B. Haroutune Donatosian to the place last Fall & he has evidently gained considerable success. Two rooms were rented, about the only ones available in the town - one for the teacher & one for meeting-place & school. The two together would be too small for either purpose. The Sunday we were there about 30 children ranging from 9 to 15 years of age had to be turned out to make room for the men. No women come for want of room, a number of children were refused admittance to school for the same reason. The people attend preaching service well & take a lively interest in the school. I trust their interest will increase, but I had no heart to urge them to any further action to try to better their

condition as a community. They cannot do it alone & I could give them no hope of help.

3 There has been a school in Elpis this winter & I trust some seed may be sown.

In Bournaz we were guests with one Sahag, a Gregorian, purposely avoiding the two so-called Protestants in order to show them that we infinitely preferred a God-fearing Gregorian to a bad so called Protestant. I think our action had a good effect on the whole village. We had a good time & attentive listeners. The Pastor of the Khanoos Church went to the Church and spoke to the people who came in numbers when they heard there was to be a sermon & listened with respect & attention. A good work might be established in Bournaz, but as the darkey preacher said, "Half way doins aint no good for this worl' or de nex'," so also for Bournaz, either occupy it properly or drop it entirely. We were treated with every consideration & had an audience of about 25 during the evening. Pastor Boghos & another companion were guests at another house & had as large an audience as we had. Our host said, "You Prots. will have to answer for the souls of this village

4. "It affords me the keenest pleasure to ~~turn from the foregoing to~~ add a few remarks on Khozloo. Three years ago I visited this village. If I remember rightly there were five families in part, & an audience of (12) or (15) persons & a fairly good school. They had just erected a small dark room for meeting place & school, the rudest kind of a structure. The Protestants were the objects of ill will & hatred on the part of the village & subjected to severe persecution. This was my first visit since that time. What was my surprise to find a community of (12) families, audiences of 75 & 80 persons & a new & commodious chapel which had taken the place of the old structure, & the foundations laid for two rooms, for the preacher, to be finished this coming Summer. The chapel was finished last Fall. The building of the chapel was a very heavy undertaking, but it was a means of drawing the people together & rousing them to effort, & they did work magnificiently. The love & union & work of the Protestants became the talk of the village, & the interest culminated in the week of Prayer, when the meetings became very interesting & large, which continued all through January, with the accountable result of four families added to the Protestant community. One of these men was formerly a most bitter opponent".

~~At~~ true indication of the state of the country is the condition of the gregorian schools. Last year the Gregorians had a school in almost every village. This year there is but one on the whole plain. This is explained by the plea of poverty, which is very nearly the truth. Even Kesh the seat of the Vartabed, has no school, though it has a very good school building.

The Animus of the Bishop of this place is seen in the fact that he wrote to Khanoos for the names of all those who send their children to protestant schools. He is a very strong opponent.

I presume my bro. has reported you the interest in both boy's & girls school. Quite a number apply for admittance to the church.

We have invited Miss West from Trebizond to be here during Miss Powers absence. She will likely return with me. I intended saying that there are 5 Protestant in Khanoos, which with one Gregorian school make 6 for the plain. A year ago there were about 30. We leave for Erzingan after some days where the Alliance meets this year. Dr. Van Orden remained in Erz^n long enough to sow seeds of discord & left for Russia. We rejoice that he has departed. My bro. goes to Van to attend Ann. Mtg. All our number about as usual.

With very kindest regards.

W. N. Chambers.

Erzroom, March 1886.
Rec'd Apr. 19.

Erzroom April 15th 1886.

Rev. Dr. Clark

Boston

Dear Sir,

Yours of March 1st is before me. Your postscript to your favor of Dec. 23rd had prepared us for it. In answer to that P.S. I wrote you Feb. 3rd as to how the question appeared to me. After an interval of two months & a half I have reread the copy of that letter & find that the thoughts there expressed are still strong in my mind. However the more I think of the question the less I am able to say about it. If I should be guided by personal feelings I should say no. By this time you will have received both Mrs Chambers' & my letters & from them you will be able to judge of our thoughts. As to the duty part of it, since the proposition has been made, I am in much doubt. In my letter of application to you for appointment to foreign work I stated I would leave the selection of the field to the Prudential Committee, only indicating my preference. I can think of no other course in the present case. With what has already been said I leave the matter to be decided in the course of events

praying that it may be decided in that way that will best serve the interests of Christ's kingdom.

Allow me to add that in my opinion it would be most ill-advised to transfer Dr. Raynolds to Erzroom. He is a most earnest hard working man & I have great esteem for him as a Christian brother, but I am persuaded that he & my brother could not work advantageously together.

We start on Monday the 18th for Erzingan to attend the An. Mtg. of Alliance. From there I accompany Miss Powers to Trebizond, bringing back Miss West if she is able to come. While there we will be present at the ordination of the Trebizond preacher. My bro. returns from Erzingan and proceeds to Van to An. Mtg. of the Mission.

Mrs Chambers is well & feels more at home in school work again. Our boy is doing very nicely. Health of the circle as usual.

With very kindest regards
Yours very truly
W. N. Chambers.

Rec'd May 10.

Erzroom June 3rd 1886.

Rev. N. G. Clark

Dear Sir,

I have only to report the safe arrival of Miss West & myself after a nine days journey from Trebizond. Miss West stood the journey remarkably well. She was not feeling very strong for a few days after her arrival, but is not quite rested & strong & is getting to work. We trust that her visit here will be productive of much good.

I presume my brother has reported on the meeting of our Alliance. I need merely say that it was a very pleasant meeting & we trust very profitable also. It is very encouraging & pleasant to see the ever increasing intelligence with which work is despatched & the better understanding of principles of work evinced by the helpers each year. The work in Erzingan where we held the meeting is very encouraging. The schools are very weak, & we trust this year we may be enabled to improve them. Just in this connection I may say that Hussein of Packarich has returned to his village having obtained a paper to the effect that he was free to return to his house. What the value of the paper is, I do not know, but I imagine of little account. This is the latest news from

Erzroom, April 15, 1886.

him & we trust he may be allowed to remain quietly at home for a time at least.

"The ordination at Trebizond was very successful indeed. It was well attended. The large audience was very quiet & respectful & seemed very much interested indeed. The moral effect will be great indeed. A Gregorian from Ordo, sitting beside me in the afternoon, in the meeting ~~when~~ during the Communion service was so impressed by the simplicity & solemnity that he had to give vent to his feelings in whispering to me; "When I get back to Ordo I will so picture these services that I will shame those Protestants. It is a shame that they did not come. Why! they could have come at an expense of less than two liras each, & has this not been worth two liras to all? It is simple & beautiful & I commend it heartily. Our church is being reformed. Those ceremonies &c which were introduced from the Roman & Greek churches are being modified & I like this simplicity. God grant that we may soon get back to the simplicity of Gregory the Illuminator". "We trust the work in Trebizond will take on new life. I, for my part, was very much pleased with the newly ordained pastor. With a good energetic Greek helper Trebizond work ought to go forward".

I presume by the time this reaches you the Van question will have been decided. But there is a thought which I did not care to mention before. I am led to it because while in Trebizond the examination of the candidate & about half the services were carried on in Turkish. I found that though I could not express myself in speech in Turkish yet I found much less difficulty in understanding than I feared I should. I have kept up the study of ~~the Turkish~~ it, but having little or no practice I am only able to carry on an ordinary conversation. I feel that with six months practice I could have a very good command of that ~~Turkish~~ language. Besides Mrs Chambers' language is Turkish, she knows little or no Armenian. My thought is that going to Van this Turkish will be of little use to us & possibly we will have to abandon what we have already gained. The women here know very little Turkish & in Van they will know much less so the outlook for Mrs Chambers' work in Van is not bright & I do not think she is strong enough to undertake the study of another language. However the question may have been decided by this time. If not, this point is worthy of consideration.

We heard from our An. Mtg. party just after their arrival in Van. We await with considerable ~~interest~~ trepidation the report of the meeting.

I am not sure of Mr Knapps address. Would you please forward the enclosed letter to him. I am very sorry for him that he is not able to return to his field of labor. I imagine the heavy trial of his life.

I should acknowledge your last letter, but as I forwarded it to my bro. I do not remember the date. We, who are here, are all keeping well.

Mrs. Chambers joins me in very kindest regards.

Very sincerely
Yours
W. N. Chambers.

P.S. Miss Powers stood the journey to Trebizond very well & I trust her rest in Constantinople or wherever she may go may be of great benefit to her.

W. N. C.

Turner

W. N. Chambers,
Erzroom, June 3, 1886,
Rec'd June 28.

Erzroom June 25. '86.

Dear Dr. Clark,

I forward to you today a copy of Erzroom Station report for '85. It should have been in your hands by this time, but I hope it will not inconvenience you by being late.

You will soon hear of the decisions of An. Mtg. I imagine the treatment of the Van question will meet your approval as the best under present circumstances. We were much gratified at the arrangement of Dr. Barnum's remaining there for a few months at least. I presume it will leave us in Erzroom for at least another year.

The contrasts between the decisions of this Mtg & the Erzroom Mtg. of 85 are a continued surprise to us. All the very important resolutions of last year were canceled & the very opposite enacted.

Late word from Russia gives account of some persecution. A gregorian mob entered the house of a leading protestant in Etchmiadzin & carried off for burial the corpse of an aged woman who had lived in the house for a great many years. The brethren decided not to oppose violently & so with an earnest protest to the leaders of the mob they allowed the matter to pass.

Our girls schools close in four days.

the weather is hot & we begin to think of tents especially as there is a good deal of scarlet fever in the city amongst children. I have been confined to the house for five days by fever & diarrhoea. However I feel quite free from both at present & the Dr. says I am in need of a tonic & will send me one. All the rest of the circle are usualy well.

With very best wishes

Yours very truly

W. N. Chambers.

Erzroom, June 23, 1896,
Rec'd July 17.

Answered

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Erzroom Aug. 9th 1886.

Rev. Dr. Clark

Dear Sir,

I intended writing you concerning the closing exercises of our schools, but have been prevented thus far. Now I have to mingle a different sort of news with it. This Spring & Summer measles has taken a sort of epidemic form in this city such as at Trebizond last winter & large numbers of children have been carried off. It invaded our circle & has carried off one of my brother's twins - Nesbitt. The measles was attended by a bronchial complication ~~attended~~ with high fever. My brother was at Khanoos & returned in time to attend the funeral. His other children are over the disease & are quite convalescent. Our little fellow is on his eighth day with the disease and seems to be coming through safely. We are in tents & find it very hard, indeed impossible, to regulate the temperature, which is so important a thing under the circumstances. However by hanging quilts around the tents & making all provision possible against draft the tent becomes a fairly good hospital room. The great trouble is the change in the evening & morning it being so much cooler than in the daytime.

Fortunately for us we have had no rain. Dr. Adamian has shown himself very kind & attentive. He came & remained awake & attended all the night previous to the death of my Bro's. child & took charge of the body the two nights it was in the city. It is reported that the death rate amongst children is enormous in the city. Some days it is as high as 5 & 6 amongst the christians alone. Not a day passes but two & three funerals take place.

"The closing exercises of our schools this year were entirely different from former years. The suggestion was make by a friendly Turkish official that the governor should be specially invited. Though we have invited him on several occasions before yet he has never attended. This year in company with the chief man of the ~~of~~ community I called on the Vali & specially invited him to be present & preside at the closing exercises. Also to name those whom he would like invited to accompany him. After some conversation he consented appointing the day & hour to suit his pleasure, he named a number of both civil & military officials to be invited. So on Saturday at * 2 P.M. our district of the city was quite astir at the prospect of a visit from the Vali & the Commander of the

forces. At the appointed time the guests arrived the exercises occupied about 2 hours & were well sustained by the scholars who showed the good drill & discipline to which they had been subjected ~~by~~ for the year by Mr. Seklem~~an~~ian the young man secured from Aintab last year. After the exercises the guests repaired to our parlor where Mrs Chambers received them & ice cream was served to about 35 Turkish officials the Armenians & others present making the number about 70. The whole affair passed off very successfully, all present were well pleased & the Governor took pains to express his pleasure & satisfaction at the whole affair.

"The affair has given the school a good deal of publicity & added much to its reputation. It has also secured for the school a more formal & public recognition on the part of the authorities than it has ever enjoyed before, not only because of the Vali's visit, but because the invitation from the Principal of the Protestant school was by the order of the Vali ~~was~~ embodied in the minutes of the government & the invitation preserved amongst it official records. This ~~fact~~ may be of service, especially as we have neither permit or firman for either school or chapel."

My bro. was absent at Khanoos at the time of closing of the school where he had gone to have a kind of Summer school of theology with four or five helpers in that district.

Finally after much hunting we found a young man to send to Kara Kala. He is the bro. of the Erzroom pastor. He had much trouble in getting his papers, as passports for Russia are granted only with great difficulty. He reached the village in safety. But there appears to be some difficulty in his becoming pastor of the community. The Russian Govt. has changed lately for the worse in respect of religious affairs. The greatest trouble however is the want of some one of good executive ability to carry the matter along on the part of the community. The villagers are all new & inexperienced & we can not interfere whatever in political affairs. I am glad to be able to say that we have three young men fr. Russia under training. The are very fine young men & evidently thoroughly devoted. Our thought is to get such young men from that district & after a good training send them back as the best method of working that field.

The ~~Turkish~~ Christian Turk, Shukri, was sent by Mr. Höyer to Stockholm. It was impossible for

him to remain here & it was dangerous for him in Russia. We trust he will turn out a strong Christian man.

The Annual Meeting recommended only 10 liras assistance to the Erzroom congregation. Possibly that is the best thing to do, but in the present state of the country & people financially, it seems a rather severe measure. It is like pulling sound teeth to force such things more especially when the great majority of the people are almost poverty stricken.

The people in Erzingan have at last succeeded in purchasing a site for a chapel & in a very good situation. They tried for three different places but opponents just at the critical time interfered & by giving a little higher price prevented the Proto. fr. purchasing. The ~~the~~ same thing was tried in the last bargain, but the seller said "I have already given my word to the Protestants & if you double the price I will not change". The people at once got the transfer made & the place secured. They will build a school large enough for meeting at present & apply for a firman for the chapel, which may take a year or two. The work there seems still very progressive. Miss West proposes to spend some time there this Fall or Winter.

We have now had about 5 weeks of very dry hot weather. The harvest promises to be very poor. In fact it is the same old story only very much worse.

Yours very truly.
W. N. Chambers.

Ogeone, Aug. 7, 1886,
Rec'd Sept. 6.

Erzroom. Dec. 16. 1886.

Rev. N. G. Clark

Dear Sir,

I have not time for any report this week & possibly I will not have during my stay here. As I am sending a note to Mr Ward I enclose this to you. I reached this city three weeks ago & after a stay of two or three days I visited Packarich & Hazark where I spent a couple of weeks. Work has got into very good shape there. Reconciliation was affected between the Mudeer & the Protestant Community & our school is full. We trust that the winters work will be quite fruitful. In this city the brethren are in a fairly good state. However it seems as if this whole work had taken a stand. No gains are being made from the Gregorians. It seems to be a time of waiting - a very hard thing to do - for the seed sown to mature. Bibles & Testaments are scattered here & there, they are found in very many houses & I think are being read considerably, preaching is listened to with attention & respect, but it seems impossible to move anything. There is a seeming movement among the Gregorians here - at least there is considerable talk - for church reform. Possibly the result of our labors may be in that direction. A union between the Episcopal

& Gregorian Churches, whereby a strong element of spirituality & piety of the Phillips Brooke type might be infused into the Gregorian Church, might work a wonderful revolution to the glory of God.

I expect to remain here a few weeks longer. The weather at present is very pleasant - no snow & quite mild. I must not forget to offer thanks & congratulations for the harmonious & successful issue of the discussion at the meeting of the Board. Trusting you are keeping your health & vigor

with very kindest regards

Yours very truly

W. N. Chambers.

Erzroom, Dec. 16, 1886.
Rec'd Jan. 14, 1887.

Erzingan Dec. 22. 1886

To the Prudential Committee of A.B.C.F.M.
Boston. Mass.

Brethren,

Dr. Alden's letter concerning appropriations, under date Nov. 13th, is at hand. You can imagine how its contents smite upon the heart. Enough has been written, both by my brother & myself, to explain our estimates. You are forced to cut out 150 £. T., as I believe, to the irreparable injury of the work. Since that reduction is necessary, & it seems to be a settled policy; by all means, let it be of the missionary & not of the native force. Under such circumstances Erzroom does not need more than one missionary & I trust my brother will be ready to undertake the work. I cannot see my way clear to remain here, & draw a sal. & with hands so tied that work cannot be carried forward properly, as it should be if two missys. remain. I therefore beg that you will accept my resignation, and kindly communicate your decision to me as soon as possible that I may make preparation for leaving as soon as the roads are passable in the Spring. I feel that I can serve both the Am. Board & this cause better in America than here under present circumstances. I would make but this one earnest plea that other provision, if possible, be made for my direct

traveling expense from Ezroom to U.S. & the bal. of my sal., from the date of my leaving Ezroom, be allowed to go into the general work of the Ezroom Station to supply defficiencies.

It is only after long & careful thought and earnest prayer that I have been led to this step which I believe to be my bounden duty. Wherever God in his providence may lead, whether to undertake work under your care, or in any other sphere, I assure you it will be my earnest & continuous prayer that the God of Missions would most abundantly bless & prosper the great work committed to your care both in this & other lands.

I remain

Yours most sincerely

W. N. Chambers.

P.S. I expect to spend a few weeks more in this city ere returning to Ezroom. I know not what to say to these poor people who have struggled so hard over their chapel & school. Only the other day we were consulting about the application for a firman. Now I fear their hands will drop weak & discouraged. May God strengthen & sustain their faith & courage.

W.N.C.

P.S. No 2. I wrote the foregoing three days ago thinking that by the time the post would leave I might possibly be ready to put this paper in the fire. But I am sorry to say that the conviction only grows on me that this is my duty. I am convinced that this retrenchment policy is most unfortunate & I cannot defend it. I therefore can serve you best by yielding my place & I would respectfully urge as speedy a reply as possible.

May God guide us all in that way that will make for his honor & glory.

W. N. C.

Dr Clark
&
P. C.

Erzroom Jan 8. 1887.

My dear Dr. Clark,

About three weeks ago I addressed a letter to the Prudential Com. asking that my resignation be accepted. The question has been ever present to my mind ever since, & my conviction that this is my duty, instead of growing weaker, grows stronger. True I have not had opportunity to consult with my associates on the question, nor yet much with Mrs Chambers. I have had only a note from her in which she said she did not know what to think about it. However when my feelings are such as to hamper my usefulness in this work, I do not think either my wife or my associates would oppose. Now it is not my wish to cut entire connection with the Board. I feel that the present policy is unfortunate & I cannot work to advantage under it & in case my bro. is willing to carry on the work here I do not think it right for me to remain. In the course of time policy & ideas may change, when I would be ready for work again in the foreign field. I have no thought of abandoning foreign work.

Since this has come up in this way, another question has come up & taken strong hold of my mind. You will remember that during the winter of '78-9

Re. Jan 24 87

I had a conference with you in Dr. Bush's room in the Bible House in New York. I then said that I did not wish to go to the foreign field for two or three years, believing that I would be more useful with that much practical experience in Pastoral work in America. You commended my thought as did also Dr. Bush. But on my way home from New York Dr Bush intercepted me & the result was that I applied for appointment that Summer. This thought has taken fresh hold of my mind. And it has occured to me that this is a good opportunity of gaining my earnest desire. I very much want the practical experience of two or three years pastoral work in America, & I very much believe that my usefulness would be increased in the foreign work. If nothing else the present evangelistic methods used in America are worthy of study & application here.

In her letter of reply to my note informing her of my decision Mrs Chambers says that even the resignation should be accepted it will not be decided without the interchange of several letters thereby making the decision late in the year. That suggested to me the writing of this letter to let you know how the question lies in my mind & to urge upon you either the acceptance of my resignation or simply permission to return to America where the question of resignation could be settled. If it is want of money that presses

on this policy - save as much of my salary as possible which I trust might be allowed to help to room. Even the exchange of two letters would bring us into May.

I fully realize that leaving the work here either altogether or for a short time, will not be without its pain, separation from the Board, for which I have conceived a strong affection & high appreciation of the magnificent work God has accomplished through it, will have its own peculiar sorrow. But where the good progress of the work & our own better usefulness are at stake those feelings & sentiments are to take a secondary place.

Praying that our Heavenly Father may grant us wisdom to decide aright, strength to work for his glory wherever our lot may be cast, & grace to submit to his will in all things

I remain

Yours very truly

W. N. Chambers.

P.S. Our meetings of the week of prayer are just drawing to a close. They have been well attended & the brethren have taken active part & many very earnest prayers have been offered. I am sorry not to be able to report any special signs of revival. I remain here till after the native Christmas

which comes about ten days later. My stay will then have been about two months.

The weather here so far is very mild - no snow on the plain as yet.

W. N. C.

[illegible]
Erzroom, Jan. 8, '87.
Rec'd Feb. 1.

Erzroom Jan 26. 1887.

Rev. Dr. Clark,

Dear Sir,

As you will know from my last note I spent a couple of months in Ezingan & vicinity remaining till after the week of prayer. I also visited Packarich & Hazark. You will remember the rupture between the Gregorians & Protestants & consequent persecutions during the last two years & more especially the trials of Hussein the Turk in Packarich. It was my privilege to see harmony restored. Hussein had borne his trials with wonderful fortitude & faith & he showed that all efforts to force him back to his former religion were useless & his persecutors ceased. He has now been at liberty for some months - apparently in perfect safety from persecution. His greatest danger is reaction. The fact is, his is a man with but the single grace of faith, which up to the present time has appeared most marvelous. While heavy outside pressure was brot. to bear on him he stood like an immoveable rock. But it is feared that his hardships have affected him both physically & mentally & now that the pressure is off he may become careless somewhat. He is ignorant, he does not know how to read, he fears poisoning by his wife, & his health is not as good as formerly, consequently he needs more spiritual strength than while under violent persecution.

Rev. W. N. Chambers.

However his example has been great. May the Lord sustain him through all his days! We had scarcely gotten settled in the room of the Pastor, the day we arrived in Parkanich when we were surprized by a visit from 10 or 12 of the leading Gregorians of the village. The last 3 or 4 times we have visited the village they have studiously kept away from us. These men had not left when we were more surprized by the entrance of the persecuting Mudeer & a couple of friends. In the course of the afternoon we were invited to attend the induction services of a newly ordained priest on Sunday morning. We were warned to be ready to preach to the people, as an invitation would be extended to us to speak during the services. The invitation was not given however, & the blame was put on the presiding priest. We remained through a service of 5 hours duration. During the day we found that the Gregorians, more especially the Mudeer were very anxious for reconciliation. We had gone to the village determined not to make any advances in that direction, as all our most strenuous efforts for that on former occasions had been trampled under foot. So we said nothing. But on Monday evening the Mudeer sent two friends to us to beg for reconciliation. We replied that if he was willing to come & meet the brethren & be reconciled with the humblest we were ready, for it was no personal affair of ours, but where the humblest one of the community was

injured we were injured. He came with three friends, & we called the brethren. I asked Br. Geragos of Ezingan to read a portion of Scripture & make some remarks & offer prayer. Then I exhorted the friends on brotherly love urging Christ's words: "that ye love one another, as I have loved you". In the midst of my remarks the reconciliation began, for the Mudeer shook hands with & embraced each one of the brethren. The pastor took his hand & said, that, he (the Pastor) had withstood him (the Mudeer) not from any personal feelings, but simply because he was in duty bound to do so for the sake of his people, & that it should be understood that he & his people were so bound together that when one suffered all suffered. The chapel which for the last two years has not been half full at Sabbath services is now almost full, the schools have doubled in numbers & there is a proposition to unite the Gregorian & Protestant schools & retain the services of our teacher for the year. The fact is that this is about the condition of affairs, for in our schools there are about 80 scholars & in the Gregorian school there remains only about 20. We trust that we will be able to arrange that the teacher remain for the year. Regular classes have been arranged for Bible study & the Gregorians do not demur to purchase Bibles & Testaments for their children. In this way the precepts of the Bible are being inculcated in the minds of the children.

God grant that they may find entrance into the hearts of the people. We hope that the past two years of persecution & anxiety may be followed by as great peace and progress.

"In the city of Erzingan the people are in a fairly good condition. The week of prayer was well sustained, as in fact were all the meetings. There are a number of "Nicodemuses", who come & go. We trust they may develop as Nicodemus did. Dr. Van Orden's two disciples form rather a "thorn in the flesh" of the community, tho the brethren make every effort to live in harmony with them. One of them, was a church member, & after being baptized asked that his name be dropped from the roll. He, however, was treasurer of the community, & was appointed on one of the Committees for this year. The people were very anxious to build a chapel this year. But the refusal of the ~~appropriation~~ estimates makes it impossible. They have a good site for building, in every way most suitable for the purpose. They purchased it & got all the papers in hand. But there is a Turkish law to the effect that if the seller judges himself to have been deceived in selling his field he has the right to demand it back within a year from date of sale. Two or three men, who had interfered & prevented the purchase by the Protestants of two or three other sites, tried to wrest this site from the Protestants taking advantage of this law. They influenced the former owner

of the property & gave written declarations to the effect that they were ready to give 20 £.T. more for the place than the Protestants had given. Then the man complained to the Govt. and a case at law was opened. The Protestants were ready to stand trial, but a friendly Gregorian interfered & persuaded both them & the complainant to compromise & so 10£ more was given & the man wrote a petition to the Govt. to stay proceedings declaring that although he had complained that he had been deceived in the sale of his property, yet his complaint was unjust & that he was perfectly satisfied with the proceedings. A copy of this he gave to the Protestants & proceedings were stayed. I presume it is useless to urge the granting of the 150£ estimate for the Erzingan chapel under present circumstances. Would that it could be given! If a permit for a school can be obtained separate from the firman for chapel they will try to build a school this Summer. They have some money on hand & possibly may succeed in that.

In the Fall when I made up the Semi-An. a/c's. I should have written you explaining one item. But I sent off the a/c. on Saturday & left myself on Monday & had not time to write at that time. The item in question is the appr.n for chapel in Ezroom 50£. granted three years ago. The people were very anxious to renew

the chapel which is very sadly in need of it, & I presume by this time would have succeeded. But the Baptist affair very much discouraged the people & dampened their ardor which led them to feel that the repairing had better be postponed for a while. On top of that came the depression of trade & the ever increasing poverty. This made them feel their entire inability to do anything like what would be necessary for the work. The community sent us a deputation to express their gratitude for the favor of the appropriation & to say that if we judged it well to expend the 50£. in repairs on the chapel they would be very thankful but if we thought best to return it to the treasury of the Board they would have no objection to make, as they were entirely unable to do anything. We judged it better to return the appropriation believing that when the community feels able to undertake the renewal of the chapel the Board would be more willing to grant the necessary assistance. Possibly we transgressed in retaining the money so long. But it was with the fond hope that the sadly needed repairs might be made.

One thing more. An unfortunate mistake was made in the copying of our estimates by Mr. Gates. In the "Work for Women" he left out the item "Ladies' Touring 30£." This leaves us with only 75£. for Touring

really cuts out of our "general work" 180£ instead of 150£. We are naturally very anxious to know if that error can be rectified. Would you kindly let us know as soon as possible that we may know how to plan for our touring.

I trust my letter written from Erzingan in which I urge my resignation has been received & that we may soon hear of the action of the P. Com.

Praying earnestly for God's blessing & guidance that this work may go forward to His honor & glory.

I remain

Yours very truly.

W.N. Chambers.

P.S. Since writing the above Dr. Alden's letter & Mr. Ainslie concerning appropriations has been received. It strikes us rather strangely that notwithstanding the quotation of the rule, 420£ were granted as "contingent", and 510£ were cut from the "general work" of the mission. That is, "contingents" & misery sals. are supplied at the expense of native agents. But besides that Erzroom is reported as cut 150£. This is not a fair presentation, because in the apportionment of the max. limit estimated by the Prudential Committee for the mission, Erzroom estimates, apart from

"Contingents", over ran the estimate assigned her by about 28£. Therefore the 150£ "special for 86" for Erzingan fell within the max. limit assigned Erzroom. The judgment of the Com. was evidently different from that of the mission since it changed to contingent what the mission specially recommended, in the case of the Erzingan estimate & granted what the mission put in as contingent. The Erzroom estimates have been cut 302£ from the max. limit assigned & not 150£ as reported.

W.N.C.

Erzroom, Jan. 26, '87. Rec'd Feb. 21.

Erzroom March 18th 1887.

Rev. N. G. Clark D.D.
Boston

Dear Dr Clark,

Your favor of Febry. 3rd is at hand in which you say: - "The Com. feel that it is by all means the better way for you to remain in Erzroom &c &c". It is not my intention to force the question and leave at all hazards. Still I must say that notwithstanding the restoration of the estimates by one half of the reduction, the reasons that prompted my resignation remain, and apply with as much force as when the resignation was written. The place of work does not effect the question. The state of the work in Ezroom or the action of the Com. in reference to Ezroom were not the only considerations. I did not resign because Ezroom estimates for 1887 were cut down. It was the general policy of the Com. that unsettled me. That policy applies to all stations as well as to Ezroom. While in the employ of the Board I trust I will be ready to serve where it is decided best to send me. But my remaining here or going there does not effect the question as far as I can see, nor do I feel that my resigning or remaining will in any very material way effect the policy of the Board. And since I cannot work heartily and cheerfully in carrying it forward, and believing it to be the settled policy of the Board,

I felt myself in duty bound to place my resignation in the hands of the Com. In order that you more clearly see how the matter lies in my mind I call your attention to the following.

The policy of the Board is evidently one of rigid retrenchment in the matter of native agency and grants in aid to native communities.

v. Mem

Under date of Nov. 28th 1884 a letter was issued to all the stations of the Turkish missions calling the attention of the missionaries to various and sundry places, and advising the careful examination of such places with a view to the propriety of further assistance. Thus far that letter was an eminently useful one. But after stating that the letter was written to assist missionaries in rousing the people to a larger sense of personal responsibility it goes on to say that the whole matter considered in it "is placed in your hands instead of resorting to the more radical method at one time considered of reducing the appropriations in these places by one third or one half, and awaiting further representations from you should special hardships be incurred." The second thought prompting the Com. to the action it took was of the greatest benefit i.e. in calling the attention of missionaries to certain places & recommending rigid examination and review of those places and work, which had no small effect on the estimates

for 1886. But the first thought "at one time considered" of radical reduction of appropriations by one third or one half was but an indication of the policy of retrenchment gradually being ~~put~~ in to practice & urged more and more each year. Ezroom Station explained the contents of that letter to the brethren & as a result the financial assistance to the church of Chevermeh & Heramik was reduced by one half. Elpis, Bournaz & Melican were recommended to be dropped from the estimates for 1886 and representations in regard to Alashgird which were deemed satisfactory. The annual meeting restored Elpis, Bournaz & Melican to the estimates.

Under date Nov. 19. 1885 a letter was received from Boston reporting appropriations for 1886. This was in the midst of the Baptist troubles, concerning which representations had already been made that the Ezroom church had lost considerable from its paying power. Yet in the letter it was written:- "I am surprised at anything being asked for the support of the church at Ezroom, also at the very small proportion given by the people at various other preaching places. ... so at Alashgird, nothing. So under the head of preaching places the last four or five items (three of them dropped by Ezroom restored by the mission) the amount given by the people is a very trifle. ... If there

is no more interest in the gospel than that, it is a question whether you ought to try to locate a preacher amongst them. The best that could be done would be to send an Evangelist amongst them from time to time for two or three weeks to wake them up, if possible, to an interest. Happily Bournaz & Elpis are dropped from the estimates & are occasionally visited by the pastor of the neighboring church. Alashgird is a large plain and the only helper there should be sustained on the principle mentioned in the quotation i.e. an Evangelist to visit the villages from time to time. Poor Alashgird comes in for strictures every year. In that letter we were informed of certain reductions in appropriations concerning which representations were made from here. In reply we received a letter dated Feb. 3rd '86 in which it was stated as follows:- "But time is now so far gone towards your annual meeting that the Com. felt it were better to refer the whole matter for reconsideration to the great annual meeting of your mission." Also, I was much interested in what you say of the work at Erzingan & feel that your visit there has done much to strengthen it & bring it forward in a healthy way. Should the same interest continue and develop and you are able to make a favourable report to your mission I have no doubt they will be ready to endorse your requests for further grants — just what must be left to the mission. You are at liberty to submit this letter as my judgment on the subject, and as expressive of the sentiment of the Committee."

Of the items above referred to the an. meet. put come under the head of "contingents", and for one in particular (the estimate for Erzingan chapel) Erzroom estimates were so arranged as that it should fall within the maximum limit of estimate assigned to Erzroom for general work, thus receiving the full endorsement of the mission. And if I am not mistaken it was specially mentioned in the letter from the mission to Boston. Notwithstanding the relegation of these questions to annual meeting & virtually leaving them to the decision of the meeting as indicated in the above quotation, going so far as to say that that letter might be taken as "expression of the sentiment of the Com."; notwithstanding the special endorsement of one of these items & the placing the other under "contingents", yet the Com. had evidently arrived at the conclusion that it was time to carry out its preconceived plan of retrenchment in native agency & grants to native communities & passed these items over almost in silence & in addition reduced the estimate for native agency by £150.

It is not the action of the Com. in regard to Erzroom merely that brings up this question in this way, but also towards the mission which action shows that this preconceived policy is a settled policy to be pushed. In looking over the appropriations for 1887 to E. T. Mission there is nothing to indicate that the Com. was actuated by the fear of a falling off in the contributions of the American churches; because

the total appropriations exceed by 225£ the max. limit estimated by the Com. for E.T.M. This surely was not inspired by fear of a falling off of the contributions of American churches, nor does it seem like retrenchment on the sum total of expenditure. But looking at the figures for general work we find the maximum limit estimated by the Com. was 411591 piasters

Amount asked for by the mission 402882

Leaving a bal. in favor of the mission of 8709.

But the estimate of the mission included a special grant of £150 for Erzingan chapel. Add this to Dr. Aldens estimate of the cut £ 510 and we have a reduction of £ 660 ~~liras~~ from the mission estimate. Adding the above 87£. we have an appropriation by £ 747 less than the estimate of the Com. assigned to the mission for general work. This sum together with the £ 225 above mentioned is appropriated to other purposes.

In his letter reporting appropriations Dr. Alden cites the "2nd rule" & indicates the intention of the Com. to enforce its provisions. I have not a copy of that rule but as I remember it it provides that "contingents" are allowed only after the needs of general work are supplied or they are deducted from the appropriations for that particular station for the year following. But what was the action in this case? Contingents to the amount of £ 420 were granted. To provide this a sum of £ 510 were taken from native agency & the bal. of the 510 together with other sums applied to missionary salaries. That is a "forced loan"

of £510 is taken from Native agency, a special grant of £150 specially recommended for Ezingan is refused in order to help provide "contingents" and missionary salaries. I do not object to these objects in themselves. Native agency should not be called on to help provide them.

I believe this policy to be disastrous because:–

1. It is curtailment of work, not retrenchment of expenditure. Volumes have been written about the growing poverty, oppression & lawlessness under which the people of the country live, & it is needless to enlarge here on the inability of the people to support their Christian institutions. In Ezroom Station the only two places where there is any hope of progress in this respect are Ezroom and Ezingan cities & this is based on the hope of the enlargement of the communities from the outside & not from any hope that the ability of the people to give will increase. In the districts it is almost impossible to find an honest man who is not growing poorer every day & the bulk of the people is in a pitiable condition. Therefore instead of the people of the districts being able to give more their ability to give is continually decreasing & for the last two or three years gains from the outside have been ~~too~~ small. The reasons for this small growth need not be mentioned here, suffice it to say that the country is pretty well permeated with the truth & it is admitted on all sides that the simple truth is with the Protestants as far as the gospel is concerned, but it seems well nigh impossible to make a convert-

this being the case self support must needs be a thing of slow growth. Now as is admitted the simple truth is with the Protestant & they become the custodians of light & truth for the country. They may & many of them do come far short of the true standard. But because of their present poverty & inability to sustain their own institutions the withdrawal of assistance would only plunge them into greater straits, would weaken and discourage them, the pastors & preachers would be forced to find some other way to provide for their families, the communities would become pastorless, & as is often the case even in America, a pastor-less congregation is a lifeless community much more would that be the case here. In case of the very weakest this would be progress backward & much already gained would be lost. But apart from that, assistance is not ~~from~~ the Protestant communities merely. As remarked above these communities are the custodians of the simple truth for the country & the churches afford the true medium of evangelization & an organized community, weak though it may be, affords an important and necessary base of operations for surrounding districts. Withdraw support & let these already weak communities become disorganized & the moral force of the work on outsiders is so far weakened. It is true that there is a danger of impoverishing the benevolence and liberality of the people by too much assistance. That must be guarded against, but it seems to me that the present danger is altogether on the other side.

2. This policy fosters a foreign force in the field at the expense of the highest efficiency of the native force. It is urged, & justly so, that the native communities should be aroused to a larger sense of personal responsibility in the work. But this is almost a pure impossibility when the work is virtually kept in the hands of a well sustained & fully equiped foreign force, while the native force is made to feel that it holds a secondary place, & financial assistance is to be curtailed. A foreigner in this country overshadows the native which in itself has not a good moral effect. There is a marked disparity between the native & foreign workers & the marked contrast in its generous support of its missionaries & the yearly reduction in appropriations for native agency naturally has a chilling moral effect on the native worker. It "cuts the nerve of mission work" in the attempt to establish an efficient corps of native workers in a strong independent progressive church. In so far as the missionary force is large it overshadows the native force & nullifies the efforts for the object it has in view.

3. From a financial point of view it is an expensive policy. The impression is strong in many quarters that appropriations are made in proportion to the largeness of the missionary force. This impression is not altogether without foundation, & it brings to light the existence of another impression that this work is much more dependant on missionaries than is born out by

the facts. In both evangelistic and educational work, under a certain amount of missionary oversight natives can do as good work as missionaries, more especially in view of the greater facilities for education and training for work of which they have the advantage at the present time & it would be very much more economical. Looking at the present rate of salaries three native workers can be supported on the amount required to sustain one missionary family. Let it be two natives to one missionary. I am satisfied that two native workers of the best grade can at least do as much work as one missionary and at less expense. And I am strongly of the opinion that a more liberal policy would call forth those men. Under present arrangements & methods of work a certain amount of missionary oversight is necessary, but just as soon as that <u>certain amount</u> is passed injustice is done to the natives churches. The churches ought to be responsible for all departments of work, in so far as it is possible both financially and otherwise; they ought to feel that responsibility, & all possible should made of them, more especially as their establishment is one great object in view & it would be economy in expenditure.

4. Indirectly, & directly in this case it renders of none effect mission organization & action. The action of last annual meeting was absolutely useless as far as estimates were concerned, the principal work of the meeting. The great

bulk of the estimates are easily dealt with. It is the small proportion that is hard of location & I imagine it was this £600 reduced by the Com. that caused the greatest discussion & took most time in Annual meeting. Mission organization should be maintained & is necessary to the more efficient working of the mission. But those meetings looking at the expense labor & travel should score at least 1 and zero. If the Com. is going to carry on retrenchment in the manner indicated by this years action, why save the £100 An. meet. expenses & let each station treat directly with Boston.

I thank you, Dr. Clark, for your good words of counsel & encouragement. I felt it due both to myself & to you at Boston that my feelings & position on these questions should be better understood, hence this long letter. We are grateful for the 75£ restoration which will help us somewhat over the embarrassment.

With ~~many~~ kindest regards

Yours very sincerely

W. N. Chambers.

Mem. for W. N. C.

Study up the Memorandum & counsel with the Harpoot brethren

March 18 189

Erzroom

483

Erzroom March 31st '87.

Rev. N. G. Clark

Boston

My dear Dr. Clark,

I am sorry to have to give a poor health report & propose the measure that seems to us necessary. We were in great hope last fall that Miss Powers' visit to Constantinople would be of permanent value, as it seemed on her return that she had received great benefit from it. But her state of health, during the winter, has been such as to constrain the Station to urgently advise relief for her in order to forestall an entire break down. We feel that the risk would be too great for her to attempt ~~another~~ another year of service. In fact two years ago when Dr. Thom was here at Annual meeting he said she ought to have relief then. She has not gained in strength since. Therefore on behalf of the Station, I write that you may place the matter before the Com. & obtain the endorsement of her visit to America on condition that the vote of the Mission is favourable. I start an interessional vote today in order that she may be at rest as to her plans & not delay till An. meeting, thereby keeping her in uncertainty a month longer. We are morally certain the Mission will approve, yet she does not wish to take it for granted. If the Com. approve we would beg that you would let us know

by Cablegram. Such a message as the following would answer the purpose "Powers. Erzroom. Yes" We would judge from this the endorsement of the Com.

In connection with this I have another plan to lay before you. We presume that no lady as yet applies to the send Erzroom. If none such is found soon, the plan is this:- There are two young ladies, cousins of Mrs Chambers, the +Misses Talcott, who have been much on missionary ground & amongst missionaries. They spent a year or so in Scutari as guests of Dr. E. E. Bliss. They also spent considerable time in Syria amongst the missionaries. They have been in Europe a good deal & we have wanted to invite them to come & visit ~~them~~ us, but the great distance expense has been an obstacle. My thought is this, possibly they could be induced to come & spend a year with us & render valuable assistance in the school to Mrs Chambers into whose hands the school will likely fall. I presume they wouldn't expect salary, but if the Com. could see its way clear to bear part of their traveling expenses & part of their expense here they might be induced to come. They intended to visit Europe in 1886 but were prevented, & we suppose they may likely do so this year. If you think well of the plan we would be very glad if you would communicate with them & let them know what the Com. would be willing to do for them. If you wish you might

+ Morristown N. Jersey

confer with Dr. E. E. Bliss on this question as he is very well acquainted with the ladies in question. It is quite possible they may not be willing to come, but it is at least worth the effort to get them.

We would urge this because of another consideration to which I call your attention. I regret to have to be forced to give an unfavourable report concerning the state of Mrs R. Chambers' health. As you remember, last fall she met with a serious accident sustaining serious injury in her head, that was followed by severe illness, whether the result of the fall or not is not quite certain, which left her in a very weak condition. For the last three months she has gained no strength, if she has not lost any & has not been able to do any work of any account. We feel somewhat in doubt about her & fear a change for her may be imperative. My brother has written Drs Parmelee Raynolds & Thom, giving all her symptoms & asking their advice. It is more than possible that they will advise a change. My bro. thinks that possibly a winter in Constantinople, where she would have change & medical advice & he could still be in work might suffice. The question will come up at An. Meeting. Now if my bro. & wife be forced to leave, Mrs Chambers & I would be left quite alone. It would be difficult for me to

to leave Mrs Chambers entirely alone in order that I might tour in the coming fall & winter, whereas if there were other ladies in the city who would be with her I could leave on tour as heretofore, & she would not be so much in danger of overtaxing her strength.

Therefore, if there is no prospect of any ladies coming for permanent residence here, we would urge your communicating with the Misses Talcot.

We would be glad also if the Com. would endorse leave of absence for my Bro. & family conditional on the advice of the physician of the mission & the recommendation of the An. Meet. This is requested because Miss Powers will have to leave in the last of June & my bro. & family would accompany her to Trebizond & there would not be time to get word from Boston after Annual Meeting.

It is a matter of deep regret to us that we are under the necessity of having to report such a state of affairs. But we trust you will not be over anxious about us. My own & my wife's health is good as also that of our boys, & we hope that, even if left alone, we will be able to sustain what work devolves upon us.

Praying that we may all be guided with wisdom from on High & with very kindest regards

Very sincerely yours, W. N. Chambers

P.S. We are exceedingly sorry to hear of [illegible]

Rec'd Sept. 25. P.C.

Harpoot June 18th 1887.

To

The Sec. of the Board of Trustees of Euphrates College
Rev N. G. Clark D.D.
Boston.

Dear Sir,

The E. T. Mission holding its Annual meeting at Harpoot appointed a Committee to visit and report to your Board concerning the College. A quite a number of classes were examined in the various departments. It afforded the Committee much gratification to find the appointments of the College in so good a state; the discipline and ordinary government of the College so well and impartially executed; and the deportment of the students in all departments so very good, a very pleasing feature being the marked absence on the part of the female students, both old and young, of that "disagreeable giggle" that so characterizes the girls of the Orient when spoken to or asked a question. No case of expulsion has occurred during the year, nor has there been any insubordination. This is one of the natural results of the high moral and Christian tone of the institution. As far as could be judged in so short a visit, it appeared that the moral training and religious instruction is now, & has been, for the past year, good. There are regular religious exercises

in the morning consisting of reading of Scripture, singing and prayer, followed by special Bible lessons of 40 minutes in each separate department conducted by the various teachers. Mr. Wheeler has special classes for religious instruction together with meeting for prayer with the students. I addition to this the students sustain prayer-meetings amongst themselves. The result of this is the high moral and religious tone, as remarked above, a very gratifying state of things where Gregorian & Protestants are found side by side in the study of the Bible.

The College is ~~to~~ be congratulate on the corps of instructors. All in the prime of life, they gave the impression of very considerable intellectual ability, and earnest Christian purpose. The manner of teaching, for the most part, was animated and appeared thorough. All are professing Christians and exert a strong religious influence on their pupils.

The standard of education is steadily rising in a very gratifying way indeed, the graded system from the Primary department up through the College is well calculated to afford a course of instruction to fit the student to enter any department of work. Some new branches have been provided for, and old ones are being taught in a more thorough way. An example of this latter is the Turkish. The Com. was exceedingly gratified to ~~learn~~ find that ample provision has been made

3

for a thorough course in that language, a most necessary part in the equipment of a person intending to do service in this land; and also that so much attention was being devoted to the study of Mathematics. With the execution of changes and improvements in contemplation and with the engagement of other instructors, now on their way to Harpoot, the College will be in a high state of efficiency.

The accommodations of the female department are ample and very pleasant - every thing neat and orderly. The male department is very much crowded however. The committee was very much pleased to find in course of construction a large and commodious building, intended to be the main College building, which will relieve the present overcrowding, and afford ample room for the needs of the institution for some years to come. On our arrival in the city the foundations had just been laid, and looking from the window as I write, on this the 20th day of work I see the second storey well ~~on the~~ under way. Such rapid progress is due to the untiring energy of the president, who expects to occupy a part of the building at the opening of the fall term. After long protracted endeavour an official permit has been obtained for the college and schools, taxes have been remitted, and the

new building is being erected in the name of a College. The ceremony of placing in the corner stone a tin box containing various books, newspapers & documents was a very pleasant affair indeed. It is to be hoped that the Board of Trustees will speedily make ample grants for the proper completion of the building & its equipment as a College.

The total of 489 scholars under instruction is divided as follows:-

Primary.		Intermediate.		High School.		College		Total	
Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female
70	78	73	64	85	30	51	39	279	210

The number of native instructors in the female dept. is 7, and in the male dept. 11 with one assistant. Of the whole number of those under instruction 98 of the male dept. and 74 of the female dept. are Gregorian. The proportion of Gregorians in the lower departments is much higher than in the higher. In the male primary dept. there are equal numbers of Gregorians & Protestants, 35 of each. While in the College proper there are 10 Gregorians & 41 Protestants. This shows either a greater desire for higher education on the part of Protestants, or as Mr. Wheeler remarked, greater perseverence & push. However that may be, it shows that Gregorians, to a very considerable extent, appreciate and take advantage of the opportunities afforded them for education. In connection

with some students of the higher department, it was asserted that the distinction Gregorian & Prot. was almost lost sight of. The Greg.ⁿ brethren attend Bible instruction as they do other classes & the majority are constantly attendants on the students' prayer meetings, as well as the ordinary religious exercises of the College, and many of them show signs of upright Christian lives. In the College proper of the male dep't. there 26 Church members, considering some of these doubtful & considering that others, not church members, give evidence of renewed hearts, it is safe to estimate that more than half of the male College students are Christian young men. Taking all the female dep'ts together there are 35 church members. The religious life is such however that it is estimated that half the whole number are converted Christians. All the stations of the mission are represented among the students, besides Sivas of the W.T.M. altogether 36 different towns are represented. The institution is now in a position to raise up well educated and efficient workers, but when it is remembered that graduates and sub-graduates take their places in the various occupations of life it may be seen what the moral & religious influence of the College is, and promises to be. There is no doubt but this provision of higher education will prove a strong element

in carrying on Gospel work & in establishing permanent & progressive Christian institutions in this land.

There is one point about which the directors might properly consult. In the female dep't. of the College proper, the average age is 17½. For this country this is apparently a rather high average for a group of 30 girls. As matrimonial prospects decrease as a girl passes this average, and as it is exceedingly difficult for a single lady to gain support except in such institutions as this possibly the time has come for the directors has come to give this point a thought.

There is a theological class of 8 very promising young men approaching graduation. A building has been secured for the Theo. Seminary and it is proposed to provide for a theo. class for the Fall of '88. Mr. Wheeler feels that the tide has turned and there will be no dearth of Theo. students for a long time to come.

It is but right to say that it was impossible to prepare this report before the majority of the committee had left the city & the work therefore has devolved on two members of the Com. the writer & Mrs Chambers.

Praying that God's richest blessing may rest on this work.

W. N. Chambers.

P.S. The item of financial condition was inadvertently left out of the report. I give a statement of the amts. collected for tuition, Rent, & Incidentals for a series of years which needs no comment.

1878	1879	1880	'81	'82	'83	'84	'85	'86	87
$63	$146	$213	$271	$518	$739	$862	$1254	$1511	$752 (for one term 7½ mos)

W. N. Chambers.

Rev. W. N. Chambers 5

Harpoot, June 18, 1887

Rec'd Oct 17

Report on Euphrates College.

Erzroom July 14. 1887.

My Dear Dr. Clark,

I thought to have written you as to our return from Harpoot & in full about our Estimates as passed at An. Meeting. but on ac. of school examinations & my brother's preparation for departure & other work I have been delayed. I hope to represent our estimates this coming week. My bro. & family & Miss Powers left on Tuesday of this week for Trebizond. We are in hopes of hearing that two new ladies have been found for Erzroom to come this Fall. We are quite well just now & are in considerable doubt as to what we had better do as to escaping the hot weather. The customary tenting place is rather lonely for one family & other places are a long distance off, the state of the country seems to be quite unsafe. Last year the acting Consul went as he pleased with only one attendant, this year he does not go two hours from the city without a guard & that by order of the Govt.

With very best wishes

Yours very truly

W. N. Chambers

Rec'd Aug. 6.

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Erzroom July 18. '87.

Dear Dr. Clark,

About two weeks ago we reached home from our trip to Annual Meeting. The meeting itself was exceedingly enjoyable, its omission would have been a great mistake. The principal thought before the meeting was the reduction of estimates. Concerning that the unanimous feeling of was expressed in the vote to instruct the Finance Committee to make out the estimates on the basis of the max. limit of estimates for '87. (not the appropriations for '87). The feeling was very strong and very unanimous. Each station was advised to make representations to you concerning its own estimates. I have been delayed since my return, because of school examinations and my Bro's preparations for departure, but I trust I will not be too late. Our estimates were revised again & again & cut to the last figure possible before presentation to the Mission. The action of the Mission gave a little lee way & enabled us to bring the entire sum of 150 £ special for Erzingan Chapel within the portion falling to Erzroom.

In order that I may repeat as little as possible of what has already so often been written, I would refer you to the Station Report also to a letter by my Bro. reporting the meeting of the Corp. Alliance under date June 6. 1887, otherwise only calling your attention to points of special interest.

1. Erzroom Church. Last year at the Van meeting the

Mission saw fit to put 5£ extra on the people. Previously we had made every effort to do this but could not succeed. To carry that extra 5£ every effort is being made by the Church Com.. It will be a heavy tax & the effort shows that it cannot be sustained. I note the principal reasons: 1. The growing poverty. I will cite one example. A man who was considered well off 4 years ago - a leading man in the community - a church member & liberal supporter though he spends 12 & 15 hours daily in his shop is absolutely unable to sustain himself, is daily growing poorer & to avoid the poverty that stares him in the face has decided to go to America. 2. The Baptist troubles very materially injuring the financial ability of the community, both in school & church. Right here it should be mentioned that aside from the Kindergarten the majority of scholars in our schools are protestant the yearly amt. of tuition collected is about 23£. showing that the people pay more than enough to support their pastor. 3. The absence of recruits from the outside. While Gospel work is progressing it is a fact that recruits ~~from~~ other communities & protestant ranks are few ~~or~~ or none. So that it comes about that the same community that paid 30£ to Pastors sal. 4 years ago is now paying 45£. For these & other reasons we were constrained to acquiesce in the request & ask from the Board 15£ for '88 instead of 10 as for '87. We trust the Com. will see fit to grant it.

2. Heramik & Tchevermeh - see reports above referred to. I would add though the financial state of this church ~~appears~~ so bad

the average sabbath congregations for '86 are reported at 220, while the highest average for previous years is 180. So much has the audience increased in Heranik - by far the poorer of the two villages - that the people ask for assistance to repair & enlarge the chapel. They wish to raise the building & throw a room & the entrance way into the main audience room. Ordinarily the ~~room~~ chapel is crowded & ~~at~~ at communion seasons the crowd is so great that many turn away. They ask 8£ assistance which we put under contingent expenses that item may be able to carry it. They promise an equivalent of 7£. Two years ago the assistance to this church was cut from 18£ to 9£ and any further reduction under present circumstances would be injurious. Besides this pastor has oversight of the work on the whole plain of Khanoos.

3. Packarich & Hazark - See Station Report. Here an increase is asked for the school, because after the reconciliation about which I wrote you last Winter, the number of pupils increased to 90, and the people, both Protestant & many Gregorians petitioned that the school ~~sh~~ might be kept open for the year. We acceded to the request & the estimate is increased on both people & Board. Opportunity for work amongst the women is ample & ~~the~~ because of the extra tax on the people for boys school they ask assistance of 2£ for a girls school.

4. Todoverer & Komakor - See Station Report & also letter of June 6. Because the pastor proposes to support himself after '88, a teacher,

becomes necessary. A good school at that point would be of the greatest good to the work for the whole Passen Plain.

5. Russia - including Hulijan & Karakala & Samaghar & Etchmiadzin. I am sorry to say that the Russian Govt. at St. Petersburg refuses us permission to visit this district. The district must be worked & for the present at no reduced outlay.

6. Erzingan - needs no comment except to repeat the plea for the 150£ for Chapel.

7. Khanoos Kirk & Khizloo, see reports above referred.

8. Alashgird. Br. Ghazaros is the only helper in that large district & is an evangelist for the five Kaimakamliks of the Mutaserriflik of Bayazid with a population of 47000. He resides in the village of Khaedoor, but the poverty of the few protestants of that village should not decide the question as to whether the Gospel should be preached to the other villages or not. In connection with this item I would note Kara Kalisseh. This is a central point and chief town of ~~f~~ one of the above mentioned 5 Kaimakamliks. Last year we had a man for this place, but because of the cut of last year we had to dispense with his services. This village ought to be occupied.

9. Melikan - Last fall we sent a student from our school to this village & he did such good work that the people plead for his continuance for the year. Three years ago we proposed the abandonment of this place, but the Mission urged its occupation & being better sustained the work is very hopeful. The estimate is increased both for the people & the Board. It is the only village occupied in that district.

My Dr. wrote you last Spring about the High school in Erzroom & the necessity of retaining it. Nothing need be added, only to say that Bishop Ormanian, one of the hardest workers the Gregorians have, & one of the greatest obstacles to the growth of our schools has been appointed teacher of Theology in the College at Etchmiadzin & leaves here today. After his departure the opposition will not be so systematic & persistent & our schools will have better opportunity to recruit from the Gregorians.
As to common schools I need only call attention to the item of "New Chevermeh". This is a collection of 3 or 4 protestant houses who were residing in the village of Chevermeh in Khanoos. Their quarters being very crowded in the village they removed to the other side of the river. In the Winter the river is impassable & the children cannot attend the school in the village proper. They have amongst them about 25 children who would attend school, but having no teacher they are growing up ignorant. They are all protestants but very poor.

& the number of scholars is large.

A new item in our estimates is the Kindergarten. It has been established but a year & as you will see is very promising from a financial point of view, as it is from every other point of view. It is quite popular & promises to grow. It asks for ½ of expense & if it meets with no untoward circumstance will rapidly grow to self support.

Under the head Miscellaneous there is an item Insurance 10 £. We were led to get insurance on the buildings, because of two almost successful attempts to burn down the school last Fall. We have already had one fire & we naturally feel timid. The insurance was secured through Mr. Kelt in an English Company.

Under the head Contingent I would call your attention to the estimate for Kert Chapel & what my bro. says on the point in his letter of June 6.

This year we are about to enjoy the services of three young men ~~at~~ just finished their studies at Harpoot. The first fruits of our efforts to raise up helpers from within our own field. I am glad to say they have gained the good will & respect of Mr. Wheeler, as Pres. of the College & all their instructors. They are pronounced to be good strong men. You will note in Aid to Students an item Married Helper at Harpoot 1500. We thought this man would take another year in the College ~~& did~~ were not aware that he would return till after the estimates were made up. We will put him to work

as a book selling evangelist on the Erzingan plain - a most necessary work. We have no estimate for that work & with your endorsement we will use the 1500 for him in that work. We are considering the question of sending the three Russian Students to ~~Russia~~ Harpoot for a three year course. They are first class men, both mentally & spiritually & afford us great satisfaction in training them for the Russian work. We get very encouraging reports from the young man at Aintab & hope to have a good helper in him in a couple of years. This work of training young men is very hopeful. If all of the eleven boys assisted in Erzroom School do not become regular helpers, they will at least be what might be called laymorkers in their various districts - a class of men of the greatest importance to the work.

I think when you look over Mr Dewey's statistics you will find a general improvement. But remember the state of the country. The outlying districts of our field - most especially eastward, were devastated by war, then by famine, & now by absolute stagnation of business & lack of money. This year the harvest promises to be very bad. The dry weather has so injured the fields that in some places it is reported that 4 out of 5 fields have so dried up as not to yield even the seed sown.

The state of the country is very unsafe. Two murders have been committed within an hour's distance of the city this Summer & many robberies. The consequent nervous strain of the possible danger in tents takes all pleasure

out of the thought of tenting. So we are still in the city, besides the nights are very cool which would make it uncomfortable under canvas for the children.

We were pained to hear of the sudden death of Dr. Mark Hopkins especially at such a time as this in the history of the Board & so near its An. Meeting.

We heard from our travelers from Baibourt. To that point they had a good journey. I imagine they will reach Trebizond to day - (Thursday 21st). We look with hope to each coming mail that we may have word of ladies appointed for Erzroom. Mrs. Chambers' cousins the Misses Talcott are not coming.

It was not for me to urge the meeting to take any action on the Van question. No action was taken. I am glad to be able to say that I found intercourse with Dr. R. very pleasant during Annual meeting & evidently the state of things there in V. is very much better than it has been & apparently improving. The Dr's ideas & methods have changed much & he is doing a good work.

With very kindest regards & best wishes, ever praying that the God of missions may guide us all in the way that will make for his glory

I remain

Yours very truly

W. N. Chambers.

Rev. W. N. Chambers,
Erzroom, July 18, 1887,
Rec'd Aug. 13.

Erzroom Aug. 24. '87.

My Dear Dr Clark,

We look with longing eyes & hearts for each post & scan the letters to see if we have any news from Boston. So far nothing. No news of any lady or ladies. Where are they all? Why cannot at least one come here this winter? Even if one offers late to reach here any time in the winter, I will meet her at Trebizond for the sake of the school. Can't Erzroom be supplied next?

Being alone & the weather very cool we remained in the city this summer. I do not know whether we did well or not. The baby, Talcott, has been sick, but is better now. I wish Mrs. Chambers might be a little stronger, especially as she will have to do much for the school. On the whole our health record is fairly good. I presume my bro. has written you of their welfare at Trebizond. I urge him that now he has started for Mrs Chambers' health he should go far enough to find it & not hurry back before he has attained his object.

Our schools open next week & the prospect seems quite bright. This last few weeks we have had ~~queer~~ indication of what people may be forced to do through poverty. There is flour enough to provide

bread, & the prospect is that the harvest will be quite abundant. But to the poor villagers the more abundant the harvest the worse it is. Things are dear at any price to those that have no money & can't get it.

We are making preparations for fall & winter work. But if my bro. does not return I fear I can not do much touring. I doubt if I can leave Mrs Chambers & the children alone very much. However we hope for the best. My bro. may return as he seems very much inclined to do so.

We hope you will have a good Annual meeting & everything will work to the strengthening the hands of the Board & furtherance of the work in all parts.

With very kindest regards

Yours very truly.

W. N. Chambers.

W N Chambers
Aug. 24, 1887

Erzroom Sept. 21. '87

Rev. N. G. Clark D.D.
Boston

My dear Dr. Clark,

Your note Aug. 8th reached me in good time. The news it gives concerning estimates is rather disheartening & I have no heart to say any thing about it. The well nigh hopeless - I might as well say absolutely hopeless - condition of this country & the falling off of contributions in U.S. is rather trying to ones faith - courage & zeal. What must it be to the poor pastor & preachers & other workers here who see both sources of their miserable pittances in fair way to be dried up. However as the plea is lack of receipts one has not much to say. Certainly it is that our Master is not necessarily dependant on money & we can easily believe that His will will be done on earth as in heaven - that His kingdom will be established to the "ends of the earth." The hard part is, ~~that what~~ after doing what seems to be your duty to the extent of your ability, to possess your soul in patience, & see things apparently going back, & disturbing elements entering that you are powerless to keep out, almost a spiritual torpor, begotten of untoward circumstances & surroundings, settling down over the people. I do not so much wonder now that the people allowed their religion to lapse into formalism. There is a story

told by the Arabs to the effect that one said to the Camel "Why is your neck so crooked"? The camel answered "What is there straight about me that you should remark my neck"? So it is in this country just now, nothing to relieve the weariness of the outlook. Even in our school work, we screw our "courage to the sticking place" & enforce tuition. We suddenly find the scholars dropping off. We urge the return & are met by a story of the "struggle for existence" which unscrews your courage again & it slips down to zero. You know yourself that the story is at least three quarters true & your mouth is closed. I am sorry to say that our most earnest endeavours to draw scholars from the Gregorian community are apparently attended with very little success. The establishment of the Sanasarian school - a national institution of good appointments - has turned the eyes of the people away from our school to one so richly endowed. It has thrown ours much in the shade. Besides the reputation of our school has not recovered from the blow dealt it three years ago. Even the children are ashamed to come to the Prot. school. If we could secure a good French teacher we would be able to draw scholars. We are now negotiating for that, & hope we may succeed. It is a queer characteristic of the Armenian nation that they lack very considerably "esprit de corps". In the matter of our girls school,

though Harpoot has sent us a very excellent teacher & the school is doing good work as usual, yet damaging remarks are made to the effect that in the absence of an American teacher it cannot sustain itself. And it is gratuitously taken for granted that as Mrs Chambers has two children to look after she can give no time to the school. While as a matter of fact Mrs. Chambers gives very much time, in the oversight, besides teaching two or three classes. This year we have a larger number of day scholars & fewer boarders. Last Spring six boarders returned to their homes & poverty prevents many from coming in. There is the usual number of scholars. We are still in hopes that you have found a couple of ladies to come out this Fall, & we trust that even late in the season though it be you will send some one at least.

" This Fall we were very much pleased by the return to school of another young man from Russia. He had been in the school when a small boy & returned home on account of health & age. After four years at home, he returns, having developed in that time well. He crossed the boundary secretly, not being able to obtain a passport. We have now in school four first class young men from the Russian part of our field. They promise to be strong men in every way. We are very much pleased with them indeed".

This year also we are prevented from visiting Russia. I invited Dr. Raynolds from Van to visit there. He was first inclined to go, but afterwards found it impossible. We know not just how to compass the matter.

My bro. & family returned from Trebizond last week & they proceed to Erzingan on Tuesday & spend the winter there. The work in Erzingan just now needs careful supervision & we are glad he is able to spend the time there until spring, when with the permission of the Prudential Com. he thinks of proceeding to America ~~in~~. This only emphasises the necessity of a lady coming this fall. I presume by this time you have seen Miss Powers, we trust she has landed safely.

I imagine this is wail enough for one letter & I am glad to be able to put in a little bright coloring as a finishing touch. It is very pleasant to notice the developing of Christian principles in any of our boys in school. "Two years ago a boy from Khasdoor (where Br. Ghazaros is preacher) came to the city to enter school if he could persuade us to accept him. He was penniless & walked all the way, about 70 miles. He was told he could not be received, but fortunately work was obtained for him for a year. He showed himself as made of good stuff & he was able to pay his school expenses for last year. At the close of school he returned to his village for vacation,

& although his father had turned him out of his house for his protestant proclivities, he returned directly to his father's house. During the Summer he was called to work three days on the road & his lot fell on Friday, his companions being only Catholics & Turks. In the evening when all were gathered in the tent Arslan (Lion) would propose to read the Testament & pray. Thus he would spend 15 or 20 minutes in expounding the Gospel to his companions before retiring for the night. They on their part listened with attention & respect, wondering at this boy who knew the Bible so much better than did their priests. Bread had been provided for three days, Friday - Saturday & Sunday. "When Sunday morning came Arslan announced his intention of not working that day & in order that he might have something to eat when putting in his time on the Monday he ate but a small portion of his bread on Sunday. All the persuasion of his Catholic fellow villagers to work on Sunday & be free to return with them to the village was of no avail. He worked on half rations on Monday filling up his quota of time & returned to his village alone & hungry on Monday night. The influence of this action was very great both on Turks & Christians. The Turks pointing the Catholics to Arslan as a Christian acting in accord with the demands of his 'Book';

remarking that such religion was worth the having;
the Catholics acknowledging that he was right and
they were wrong. Thus he bore good testimony for
his Master. He is in school & his character seems
to be developing on those lines. It was with very evident joy that the
preacher, Br. Gazaros, told me this story, remarking
that such incidents shewed that the work was
not without very considerable results.

Our health till is fairly good.
Hoping that you will have a good Annual
meeting & with kindest regards in which Mrs. C. joins.

Yours very truly.

W. N. Chambers.

Erzroom, Sept. 21, '87.
Rec'd Oct. 24.

Erzroom Nov. 10. 1887.

My Dear Dr. Clark,

The other day I received a note from Mr. Reed warning me from overdrawing appropriations & asking that if it should be necessary to apply for permission through you. I have been forced to overstep bounds a little & for I think sufficient reasons; some of which are as follows:-

I have to pay out considerable money on boxes passing through here to Van. Bitlis & Persia. Generally I can get drafts from Van & Bitlis for the amounts but from Persia I cannot. My bill against Persia will amount to about 60 £. Miss Powers travelling expenses & the bal. of a small debt against which I have no approp. amt. to about 60 £. I have an open a/c. because of this law suit concerning the wall of our house, the case is still on hand & other expenses are being incurred. At present I have an open a/c of about 30 £ agst which we have no approp. To keep the Book Dept. in running order I have paid out nearly 40 £ agst which I have no appropriation. My bro. went to Treb. with the thought of visiting U.S. on account of Mrs Chambers health, for which extra expense was incurred, this is an item of about 15 £. All these together make something over 200 £. which will be booked in the Dec. a/c. & make Erzroom a/c

right enough at that time. In addition to this as I understand it we are privileged to draw at least 2 mos. Sal. in advance to lay in Winter Supplies, which item would amt. to over 50. £. I have written Mr. Leet to this effect, but it is but right that he should have instructions from you. I would therefore be very glad if you could instruct Mr. Leet to honor my drafts. I do not think I will need to issue any more, but there are a few out & they will be presented to him shortly. I have not had time to go carefully over my a/c's. but I think I have not overstepped legitimate bounds. I am as careful as possible not to overdraw but the above items are I think legitimate. In addition to all this you will remember that in copying the estimates for 87 an item for touring of 30£ was omited. So our touring a/c. is that much short. that error has never been corrected. I mention this simply because my bro. has gone with his family to Ezugam for the Winter which will entail considerable expense & our curtailed touring app. may not bear it & we may have to draw on next years appropriation. It was through no fault of ours that the error was made & we are trying to squeze through on the curtailed amt.

We were exceedingly sorry to hear that you could give us no hope of reinforcement for this Winter. It makes it very difficult for us. I am very anxious

to visit the outstations in this district, but I find it very difficult indeed to think of leaving Mrs Chambers alone with the children & with the oversight of the school on her hands. If there was even one lady teacher to look after the school, it would relieve the matter & besides they would be company for each other in this large city full. The fact is I do not like to leave Mrs C. alone in the city.

The country is in a terrible state. I fear there will be great scarcity next spring. I think I can safely say that not more than half the people have enough to eat till next harvest. Those who have not the bread stuffs have no money to buy with. Not more than 1/4 the people have both food & seed for next year. A few of the very rich (sic) have considerable grain stored. The harvest was very bad this year. There is no money & credit is all gone.

You may expect great falling off in contributions for the year. I have not the heart to press hungry people to contribute very largely.

We are all well, our school are doing very well. We read the report of the Meeting with very mingled feelings. Glad that what we feel to be the right was so grandly sustained; but very sorry that even the thought of division was mooted. Of course "Man's extremity

is God's opportunity", but with Turkey, such an important mission of the Board, in such a terrible financial (to say nothing else) condition, & with American church members contributing about 1/2 dollar apiece a year for both Home & Foreign Missions, it strikes me as a burning sin that any Christian man could think for a moment of weakening in any way any organization established for the prosecution, & more especially such an organization as the ABCFM, & that also on the score of a "theory".

With very kindest regards

Yours very truly

W. N. Chambers.

Rev. W. N. Chambers,
Erzroom, Nov. 15, 1887,
Rec'd Dec. 5.

Erzroom Jan. 9. 1888

Rev. Judson Smith D.D.
Boston

Dear Dr. Smith,

Your favor of Nov. 22. '87 was duly received. It was my intention to write you as soon as I heard of the change at the Rooms, & then immediately on receiving your letter. But you know that toward the close of the year with Ass'n's ac. work is considerably extra & this year in the absence of my brother I have also the Bk. ac. on hand which I find takes a good deal of time. What gives me a few moments now by forcing me to leave other work is that I am watching by the bedside of our boy Ralph who is undergoing a pretty severe siege of Typhoid fever. This is the 9th day & yesterday we thought we saw a considerable subsidence in the fever, but last night & today our hopes were disappointed by the fever running up again. However we have not found it so high as it was on the third day when it almost reached 41. Cent. It generally ranges between 37½ & 40. We have been quite anxious, but the little fellow seems to be sustaining himself so far. Dr. Aslanian has been very attentive & we are very glad to have a Dr. with such a good English training.

We removed the sick boy to a vacant room and established quarrantine as best we could & we hope the desease may not spread. It is almost our first experience in any desease of importance, excepting the measels & it is hard to know just what to do. So far the rest of us are all well.

I note your request for a sketch of the Ezroom field & work. I have it in mind & will do so on the very first opportunity.

I am becoming convinced that we may be forced to appeal for assistance for the poor people. I received a letter from the Khanoos preacher who states that many families in the Prot. communities are <u>now</u> <u>without bread</u> & living on charity. This being so in the small Prot. Communities how much greater the suffering in the larger communities. It is not so much the scarcity of wheat or its high price as it is the almost absolute want of money amongst the people in general. From the Alashgird district word comes that grain has risen to 5 times the price of last year. This is inevitable & by the time spring opens it will be very much dearer than that. Even now we are being beset for assistance shortly we will be besieged. God only knows what is to be the outcome of all this. His patience is indeed past finding out.

Jan 12. We are waiting for tomorrow to see what change the fever will take. It will be the thirteenth day. With "hope that scarce knows itself from fear" we wait for the morning.

Yours very truly
W. M. Chamber.

Rev. W. N. Chambers.

Erzroom, Jan 9, 1888.

Rec'd Feb. 15.

Erzroom Jan. 26th '88

Rev. Judson Smith D.D.
Boston

My Dear Dr. Smith,

A note came here by mistake to the Miss'n Sec. & by it I see that you propose to visit Constantinople & would like to come as far as Erzroom if possible. In order to get as much benefit as possible from your visit I have a plan to propose which is only, as far as I can see, dependent on the time of the London Conference. If that meeting is late in June you can attend both W. T. M & E. T. M. An. meetings. If the W. T. M. meeting should be on May 1st. Our meeting May 28. or June 1st then you could by pushing reach London by June 20 or 24. If steamers can be found on time you can easily reach here fr. Cple in 2 weeks & the return the same time to fr. Cple. to London 4 days. Our meeting is appointed for Mardin, but it could be changed. If the London Conference is late - June it seems to me this plan is feasible & it would be a great delight to us to have you at our meeting. We hope you can make this arrangement. I have written this to Cple & other stations also.

We begin to feel that Ralph

shows slight signs of improvement. He has still 2° of fever (Cent.) but he seems a little stronger, mind clearer and eyes show more vitality than a few days ago. The steady continuation of the fever puzzles us very much & we scarcely know what to think. This is the 26th day of his sickness.

Hoping to hear from you that my proposition is possibly feasible I remain.

Yours very truly.

W. N. Chambers

P.S. If you can stand hard traveling - that is long stages in a day - the journey from Trebizond here could be made in less than a week, or by a little extra expense it can be made in a spring waggon in 5 or 6 days. Mr. Lang, the High Church missionary to Oormiah came through in 7 days & was delayed a day & half on the road.

Erzroom, Jan. 26, 1888.
Rec'd Feb. 27.

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Erzroom Feb. 2 '88.

Rev. Judson Smith D.D.

Boston

My Dear Dr. Smith,

Your favor of Dec. 31st received by this week's post. Your remarks are & ap. noted & more especially what you say about re-inforcement. We sincerely hope the young lady whom you mention may be the coming one. Would that she might have been here this winter! I received a note from Mr. Richardson of Chicago asking about outfit & saying that he might be designated to Erzroom or Van. I do not know what your thought at the Rooms may be, but I trust you will keep Erzroom in mind in deciding his designation. Probably my brother will have to return to America this Spring (I am persuaded that he should for his wife's health) & the time of his return would be indefinite. He would at least be absent one year & probably longer. This is our ninth year & I must confess that I do not like the thought of two years longer strain on my wife here without change. Life here at the best is a heavy strain on her & I believe discretion is the better part of valor. Now my thought is just this, if Mr. Richardson should be designated to Erzroom & come next summer here, we

could be together a year & if necessary we might have the chance of rest & change in '89 or '90, & on my brothers return we would be free for transfer if the Committee has that thought still in mind.

But I started this letter with another object in view than saying the above. Last week I wrote you & in the letter told you of the sickness of our little boy Ralph. We were inexperienced in typhoid fever & did not realize that the attack was fatal from the first hour. The Dr. says the severest case he ever attended & he has had considerable experience in London. The typhoid passed on the 21st day & the boy had a respite & sleep of 12 or 14 hours but he awoke troubled & the temp. rose again & remained high until the 26 day when it began to decline, but the pulse remained high - the lad sunk from exhaustion & on Saturday morning at 3.15 his spirit took its flight to its God. He was a beautiful, winsome & very bright little fellow & had won for himself a warm place in the hearts of many people & th[illegible]mpathy shown not only by the brethren but b[illegible]ezorians has been a surprise & no little comfort [illegible]. Mrs Chambers & I have been visiting from house to house, but all our efforts have failed to bring us as close to the people as this little fellow's life & death. The people have shown sympathy & consideration far beyond

what we would have expected. Yesterday the Dr. remarked that Ralph's death had made a "stir in town" & on another occasion he said that many of those who attended the funeral (the attendance was unusually large notwithstanding the cold) came as much for love of the boy as out of sympathy for us. Dr. Aslanian was very attentive, sympathetic & kind & did all in his power to render assistance, remaining beside the lad the last night till his death.

Would you please ask Dr. Strong to insert a notice of the death in the Herald. He was our first child, born 22 Feb. 1885 & died Jan. 27 1888 - full name — Ralph Gordon Chambers. 27 days sick with typhoid fever. These few items give the data for the notice Dr. Strong can make it up in the usual form.

I wrote you last week, proposing that you make arrangements to attend our meeting here & I have proposed to the Mission to change the place of meeting from Mardin to Erzroom to make it possible for you to be present. I also proposed to Mr. Dwight that the W.T.M. meeting be May 1st to give time for your journey, which can be made from Cple here in 10. 12, or at most 14 days. This would get you back to London to the conference by June 20 or thereabouts. I trust this may be a probable arrangement.

Just now there is much sickness in the city & considerable typhoid.

With very kindest regards

Yours very truly

W. N. Chambers.

Erzroom. Feb. 2. 1888

(Translation)

Heramik March. 8.'88. 493

Rev. W. N. Chambers;

Dear Sir,

Let it be known to you that the majority of the Protestants of this district (Khanoos) are in great want & burdened with heavy debts. Today there are many who have no food, some have a little food but not clothes enough to cover themselves with, nor have they animals or any other articles to exchange for food. Many have been living on charity for the last two months, & many days they pass in hunger when not a morsel of food can be found in their houses. In the hope that you may be able to find some way of assistance & relief for the most unfortunate of our brethren we appeal to you on behalf of the following 7 houses comprising about 50 souls in the village of Heramik, 3 houses of 20 souls in Cheverineh and 4 houses of 25 souls in Elpis & Khizloo. in all 13 houses of about 100 souls who are in the greatest distress today. Of the remainder of the community some have bread to last till Spring opens, some have bread to last till harvest, but there is not one who has food & seed for the coming Spring. Under such circumstances we can not think it a shame to appeal to you in the hope that a way of relief may be found for the above mentioned unfortunates.

Signed (Rev) Boghos Karakadeian. Arakel Hohannesian Garabed Muradian Melcon Garabedian

over.

My Dear Dr. Smith,

The signers are the pastor & leading men in the Keramik church & the information is reliable. I believe it is true that there is more distress now with wheat at 200 or 220 piasters a Somar than there was 9 years ago with it at 10 £ a Somar. There is grain to be found — not in large quantities but there is no money with which to buy. The poor people have sold the last they had to pay taxes, now the time of taxes is on them again. It makes the whole heart sick to hear & see all this distress. There are a great many who 9 years ago were able to pay 9 & 10 £ for a somar of wheat to day they can't pay 1£.

I don't want to say that there is a famine here. It is more an absolute & distressing stagnation of business & dearth of money, & loss of all credit. It is in ~~one~~ some ways worse than a real famine. ~~wha~~ we have not what they have in Mesop^ma^ or Angora — i.e. a destruction of all agricultural work, the harvest may be good, but the ground won't give a harvest without seed, & the farmer can't procure seed without money or credit — & so a famine is the result.

Is it not possible to ~~gain~~ obtain a few pounds for the most unfortunate?

W. N. Chambers.

Rec'd April 9

Erzroom March. 12. 1888

Rev. Judson Smith D.D.
Boston.

Dear Dr. Smith,

If you turn to the minutes of our Annual Meeting for '85 on page 30 you will find a recommendation to the effect that Erzroom Station be authorized to put in a suplimentary estimate for expenses for House case at Law. That case is now finished, though not as we hoped, yet taking all things into consideration the best possible, & we are very glad to be freed from the anxieties & troubles, both for ourselves & friends.
I will recall the principal points in the history of the case. Some time after our new house was finished our neighbor, Manoog Agha, opened a case in court, declaring that we had built the common wall about 9 feet higher than the original thereby putting a burden on the foundation it was not able to bear, that in consequence the wall was cracked & the safety of himself & family & property was imperilled. Also he laid claim to some cut stones that had been built into the wall. A commission was sent by the Court of First Instance to examine the wall & it reported it dangerous. On this report the case was given against us. We appealed & the appeal Court sent another commission for examination. This reported that the wall was perfectly sound & there was no danger what-

seer. This commission exceeded its authority & reported in addition that as the wall had been built higher it obstructed the smoke of Manoog Agha's chimney. The Appeal Court gave the case to us as far as the original complaint was concerned, but damages to Manoog Agha on account of the smoke. Manoog Agha had made no complaint about the smoke whatever. So we appealed to Constantinople. Mr Riet procured the services of a lawyer & finally a decision was made ostensibly in our favor, but morally in ~~our~~ Manoog Agha's favor. It set aside the decision of the local Appeal Court & threw it back into the position it was in when first appealed. Many efforts by disinterested parties were made at compromise, but Manoog Agha's demands were so exhorbitant that we could not entertain any of them for a moment. Then the case came up for hearing. We had engaged a leading lawyer & had good hopes of success at the first, but by a technicality the decision was delayed & difficulties increased. Two of the members of the court were Gregorian Armenians, very bitter enemies ~~of~~ ours & very warm champions of Manoog Agha. The Turkish members, two in number, & the leaders were up for sale & it became evident that there was no hope whatever of even the shadow of justice in what even our enemies acknowledged as our right without using bribes. The Judge held himself at 15£ & would not move for

a para lex, the others would cost 4 or 5 £. But then it was found that they, even with the bribes, would give a useless decision involving us in the expenditure of 40 or 50 £ extra. At this point our lawyer undertook ~~to~~ bring about a compromise, arguing that we would incur at least 20 £ expense in the trial here, & then 30 or 40 £ more on an appeal to Constantinople, and that decision might be about as the former one. So he proposed that we should pay 22 £ - in part to Manoog Agha & part of extra expenses of the last hearing & get a paper from Manoog Agha that he had no complaint whatever. After long consultation we decided that this was the best disposition of the case. It was by far the cheapest way & it would free us at once from the trouble & hindrances.

As the case is settled, "all necessary papers signed sealed & delivered", & as the Mission has already expressed itself on the question, I take it that it need not come up before the Mission again. If this is so I would be very glad if I could close the a/c at the first half yearly account. The charges are as follows

Sundry various expenses from the first	16.72	T.£
Lawyers fees in Constantinople	22.74	"
Compromise	22.00	"
\$270.42 =	61.46	"

If the Com. sees its way to grant this I would be glad to have Mr. Peet informed at once.

I should add that the lawyer we employed here worked hard & faithfully & refused to take any renumeration, saying that it was not his custom to take fees for work done for any community or benevolent society. We first thought of a present to him, but we were assured that he would much prefer not. We then contented ourselves with giving him a dinner inviting a few friends to meet him. I presume his fees had he charged any would have been 10 or 15 £. It was a very generous act on his part, in this city where the the most systematic & strong opposition is made to Protestantism.

I enclose a petition from the Khanoos district. It speaks for itself. We are begining to be besieged in this way. If these people have no seed next year it will be worse. These 13 houses without food is not so bad, but the rest have nothing to give them. Just this moment two men from Passen have gone out. They have a tale of woe of hunger & opression. The Turks are becoming very intolerant. The leading Christians are actually afraid to try to protect their own people. Taxes are being doubled, & their is no money wherewith to pay them. Would that we had a little money wherewith to feed a few of the poorest & provide a little seed.

Yours very truly

W. N. Chambers.

Erzroom, March 12 1888
Rec'd April 9

Erzroom March 21. 88

Rev Dr Judson Smith DD
Boston

My Dear Dr Smith,

Your favor of Feb. 18th received this week. Thank you very much for your words of sympathy & encouragement concerning the present distressed condition of the country. I had already written you last week enclosing a petition from one of our outstations - Khanoos. It tells its own tale. I have delayed all this time, not making an appeal, for I did not want to say there was a famine here. But I could not resist sending the petition. I know these districts are not nearly so badly off as Angora, & I tell the people so. However it is a bitter commentary on the state of affairs when people - & so many of them - are hungry with wheat at 200 piasters a somar. If it is possible to get a few pounds 50 or 100 - to help a little on food & the greater part be given for seed - would you please telegraph me the amount in pounds. You could put it "Chambers Erzroom. Twenty (or whatever the amt. might be) pounds"; & we will understand what it is for. The spring is on & seed time is near & if we wait for a letter it will be very late.

I presume you will have heard of the change

change of E. T. M. meeting – a delegate from each station to meet you at Cple. Seeing that you could not come to Ezroom to meet the Mission the mission goes to meet you.

Mrs Chambers is not feeling very strong these days & we are thinking of the advisibility of her spending the Summer in Cple, so as to be ready for the next winter. However if Mr. Richardson comes along it will not be so lonesome for her as it has been this winter. In any case a little change will do her much good. We trust that Mr. Richardson may be designated here. I have not been able to do any touring this winter & if Mr. R. & family are here next winter I can easily leave. I could not leave Mrs. C. alone after Ralph's death now the roads are impassable the snow is breaking up on the plains & mt sides & it has been very deep.

With kindest regards

Yours very truly

W. N. Chambers.

Erzroom, March 21. 1888.
Rec'd Apr. 17.
Ans'd [illegible]

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Erzroom April 7. '88

Rev. Judson Smith D.D.

Boston.

My dear Dr. Smith:

Your favor of Feb 18. received some time ago does not seem to have been answered. I have however written you about the suffering. I could add more, but will only add this much. The snow in some parts was very deep & goes off slowly so the spring is late. Last year though the yield in grain was fairly good yet the straw was very short & consequently feed for cattle was very scarce. Now comes the news that that fodder is finished the snow still covers the ground deeply & the cattle are standing in their stalls with the prospect of death by starvation before them. Without doubt many oxen will die which will very seriously cripple the poor farmers already almost ruined. In addition to this I just now hear that a detachment of cavalry is to be sent to Mosul from here. All one can say concerning that is "May God have mercy on the poor Christians villages.

Possibly you may hear particulars from my brother in Erzingan about an affair there just occurred. I sent from here a boy from our

Erzroom, March 21. 1888.

to act as teacher in the village of Packarich a village 12 hours beyond Erzingan. On reaching Erzingan he was arrested & thrown into prison. Two doctors from Harpoot were with him, they were also imprisoned. We fear they will be left in prison for months. Up to this year very few, if any, Protestants were to be found in Turkish prisons. Just now the prisons are being filled with Christians, without any ostensible reasons, & Protestants are not by any means wanting amongst them. Sometimes one is led to think that the Turkish govt. is feeling its way to a renewal of the Bulgarian atrocities & as long as no protest is put in by the European powers it will work itself up to that point. The very air seems pregnant.

But enough of this. It is not an essential part of our work & in spite of it, truth even though crushed to earth, will rise again & the righteousness of our God will yet prevail. Still it is a great strain on ones sympathies. To see so much oppressive injustice rouses ones indignation, & to be forced to sit unable to do anything to relieve it & to see those who have the power to restrain it pay no attention makes one feel like having a chain & ball to the foot & to see the poverty & suffering is very trying indeed

It is however an inspiring thought that God's word will prevail & this land will yet blossom the fragrant as the rose in the garden of the Lord.

I am sorry to say that our pastor Rev. Hagop Tashgian has announced his intention of leaving either permanently or for a time. That will throw a good deal of extra work on our hands. I fear the preacher in Ezingan will leave, because of troubles in the place. Consequently all the more necessity of reinforcements at once, and in that respect I want to urge a special request.

Native pastors

Mrs Chambers is very tired & quite run down. This winter's experience has been hard on her. So we have decided that she should spend the Summer in Constantinople. She goes with my brother. The schools open on Sept. 1st & she desires to be back here by that time. So if it is at all possible let Mr. Richardson's party reach Constantinople as early in July as possible so that Mrs. Chambers may return with them & all reach here by Sept. 1st. This is very important, & I hope that every effort will be made to effect it. It will be very difficult for me to go twice to Trebizond this Fall. Mrs. Chambers should be here at the opening of the schools. The school work has given her a good deal of work

Inform Sept. 1

the nervous strain has been considerable. Our boys school has begun to look up a bit. Just now we have taken 20 new scholars & hope the increase may be permanent.

Yours very truly
W. N. Chambers.

Rev. W. N. Chambers
Erzroom April 2-1888
Rec'd April 30
Ans May 1 ... ca
P. C. A. f. 5

Erzroom May 17th 1888.

Rev. Dr. Alden
Boston,

My Dear Dr. Alden,

Your favor of April 17th received two days ago. I was very glad to hear directly from headquarters of the prospect of reinforcement & hope Mr. Richardson may be able to come early. My brother & family accompanied by my wife & boy left here April 27th for Constantinople. I have news from them at Trebizond but not of their arrival in Cple. You will hear of that as soon as I will. I am therefore keeping "bachelor's hall" just now with a couple of months before me of the same kind of life. This increases the urgency of my plea that Mr. Richardson may "hurry up". so that that "illustrious & vivacious burden" to whom you refer in your letter may return to me as soon as possible. As you will soon have station reports &c & also will soon see my brother who will give you news of our work I need only say that I have a letter from Russia which I hope to report to you next week.

I am very sorry I am prevented from attending our An. Meet. But things have taken such a turn that I judged it advisable not to leave the city. In my letter to Dr. Smith of April 5th I mentioned the arrest and imprisonment of a boy from our school. Unfortunately

there was found among his things
a song containing expressions of national aspirations & which he had presented as a composition exercise & which the teacher had corrected. The teacher ordered the boy to destroy the paper which he failed to do. When word came here our teacher was called and examined, he confessed to have corrected the grammar of the composition & had ordered the boy to destroy it. He was immediately remanded to prison & we have not been able to see him since. It is now three weeks. Both teacher & pupil are kept in close confinement and in seperate cells & communication with them is entirely forbidden. We have done all we possibly can, but the temper of the Govt. is such just now that nothing can be accomplished & we very much fear that they will have a long term of imprisonment or exile. They have done nothing contrary to law & consequently orders are awaited from Constantinople concerning them. The affair is most unfortunate & we cannot say what the result may be. Just now the temper of the Govt. is very tender & officials are on the alert for anything of the kind. Strict orders have been issued in reference to such cases & also in reference to religious rites & conduct. Very strict orders in reference to women's dress, in reference to attendance on prayer in the mosques & keeping the fast of Ramazan, & squads of police patrol the city to inforce orders. Within the last year the change of temper amongst the Moslems is very remarkable

I have never seen the military in such good form as the past few months, & there seems to have been developed a national pride in this, & the illuminations on the Sultan's birth day were very much more elaborate than I have ever seen them. Besides the schools (Turkish) receive very much more attention & religion also. It is common talk that the former interpreters of the Koran were wrong & were mistaken granting so much liberty to other communities & treating them with so much consideration, now it is proposed to spread Islam by force. This was done at the beginning of the century in a district near this city. The people were formerly Christian, now they are Moslems with Christian names. What I have stated just above is market & Coffee House talk, but at the same time the leading Turkish papers urge almost the same thing in more temperate & disguised language. A short time ago the paper of this city gave a ~~list~~ table of the numbers & nationalities of those accepting Islam, & remarking that those accepting were very much greater in number than those renouncing. Cannon Taylor's discussions created quite a stir here in Moslem circles & it was government house talk for a week. There really seems to be a revival of a strong national spirit amongst the Turks with the minimum possible consideration for other communities. The English seemingly have lost influence here even to such an extent that a leading Constantinople

Turkish paper demands the recall of the English Consul from Van, as having no right, there being no British subjects there for protection. As one of our helpers usually writes, "Let us wait & see what the Lord will bring out from under all this." In the mean time send along Mr & Mrs Richardson as soon as possible. We hear nothing of a lady teacher. Is that impossible this fall? Would that we could be reinforced in that respect also. From all accounts of Miss Powers health, ~~she~~ it seems she ought to take another year's rest. To return too quickly would only defeat her aim & loose all she has gained.

The weather is very bleak & cold. Though this is the 17th of May I have a constant fire in my room, cant do without it. We have not had a sunny day for a month. There has been much rain which gives good promise of a good harvest.

With very kindest regards
Yours very truly
W. N. Chambers.

Rec'd. Aug. 12

Erzroom May 24th 1888.

Rev. E. K. Alden D.D.

Boston

Dear Dr. Alden,

In my letter of last week I said that I had letters from Russia from which I would gather some information. ~~In Oct.~~ Under date of Nov. 14. 1885 I reported a visit to places near & on the Caspian Sea. In the city of Shushi, at that time, we found a small community which was just gathering itself together again after a quite violent persecution. A young man had been secured who was trying to open a school & they were trying to have regular Sunday services. I have just now in hand a letter from this young man written to a young man from Etchmiadzin studying in our school. The first thing that attracts attention is a very pretty device in the upper left hand corner of the letter just over the address. ~~It is the passage, "Come unto me all ye that are weary & heavy laden and I will give you rest." This is in the form of a square surrounded with ornamentation in which the are the legend "God is Love," written in four different languages Armenian, Russian, Persian, & German, one in each side. The whole effect is very striking & pretty & showing but the very is but an indication of the spirit that breathes in the letter. I translate the first part of the letter. "We give thanks~~

of God that he hears the prayers offered on our behalf by dear brethren in distant places. It was also a joy to us to receive the information which you gave concerning the advance of the kingdom of Christ. Yes there is abundance of proof to assure us that the work of the Lord, rousing civilized countries, & even dark Africa & Asia from the sleep of centuries, is going forward in mighty power. Nothing is able to obstruct that holy & grand work, because those who ~~strive~~ labor in the work of the kingdom of God stand firm on the word of the apostle which says; "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution or famine, or nakedness, or peril, or sword?" Therefore, although in the Caucasus, the evil prince of darkness does not refrain for a moment in his attempt to establish his power in those places & cities where the rays of the sun of righteousness is striving to enlighten dark minds & hearts, yet standing firm on the word of the blessed Saviour that He conquered the world, we are emboldened, & when faithful brethren are not wanting to assure us that they are our ~~followers~~ fellows in prayer & joy we are all the more encouraged and take heart to stand up for Jesus."

After our visit two & a half years ago this young man gained permission to open a school, the people pledging half his salary & he hoping to gain the balance from tuition. He opened a school with 13 scholars, & notwithstanding considerable

persecution the school increased in two years to 50 scholars of both boys & girls. The Sabbath services are well attended & just as the brethren of Etchmiadzin & Shamaghar do, the Shushi brethren go out to the neighboring villages to preach & the truth is taking hold in those places. Thus the apparent failure that Mr Zaremba watered with his tears 50 years ago when he was expelled from the country when there was not one friend to bid him good bye after 15 years of hard work has put forth green leaves & is bearing noble fruit to the glory of God.

I have in hand another letter from one of the brethren of this place (Shushi) who had gone on a short visit to Orenburg to see Rev. Abraham Ameerkhaniantz who was exiled from Tiflis a year ago for preaching to orthodox priests. He describes the city as pleasant in situation on the Ural river, having a population of 45000, comprised of 5 or 6 different nationalities. The exiles are comfortably situated & are treated with consideration. Mr. Ameerkhaniantz knowing several of the languages spoken in the city is at work translating the Bible & still carries on his evangelical work. Thus it is that he & his companions are removed from one city to preach in another the unsearchable riches of Christ.

In our own particular outstations in the Caucasus the work is going forward. It is a great

trial due that we are prevented from visiting that most interesting part of the field. However our visit there is not an absolute necessity. We encourage the helpers & brethren as much as possible by letter, & the work seems in a very prosperous condition.

As to our own work here we are very much exercised about what may be the outcome of imprisonments referred in my last letter. I am assured that the Sultan has sent special decorations to five or six officials who were forward in the arrest & imprisonment of these two men. When such is the policy of the Govt. certainly before long the prisons will be full of Christians. These decorations are the most childish things I have ever heard of; still the act is brim full of meaning & plainly indicates the animus of the Govt. The teacher could easily have escaped, but trusting to his entire innocence he refused to take the advice of a friend & escape. Now he is in prison & presume for life.

June 14th. I have been delayed in finishing this letter. I have made two or three application to be permitted to visit the prisoners but have not gained the permission. Ramazan is past & then two more days of Bairam & then I will try again & possibly I may succeed. Since writing the above further letters from Russia have come to hand. From Samaghar & Etchmiadzin good reports of progress. The Catholicos however seems to be a little stirred up by this progress. A few years ago there were only a few families, now

there are 60 or 70 families in villages quite close about him. A few weeks ago he wrote to the Governor of the province calling his attention to the fact that the Protestants were contravening the law in holding meetings & desiminating their obnoxious doctrines & asked that they should be prohibited from holding meetings, dispensing communion, administering baptism, performing marriage service, or hold religious service in the burial of the dead. The Governor called Daniel Beg of Erivan and asked him what it meant. Daniel Beg replied that the question was a very great one, that those things could only be carried into effect by the extermination of the Protestants = that they would yield their lives, but never their religious practices. Whereat the Governor replied to the Catholicos saying that the question was one that involved a great deal, & it belonged to the central government & therefore he could not act. This same Catholicos a few years ago urged that the faithful should treat the Protestants with respect — that persecution would only serve in the spread of the sect. He has evidently changed his mind & now thinks it time to use repressive measures in view of the rapid growth of the new doctrine. In this he has been encouraged, I imagine by the former Bishop Gezroon, who was appointed teacher of Theology in the Seminary at Etchmiadzin & who left here last year. The brethren there are very zealous, but feel deeply the lack of school privileges & religious books & papers.

I have just heard indirectly that a lady teacher - Miss Preston - has just been appointed to E. T. M. with a possible designation to Erzroom. I most earnestly hope that this may be the case. Miss Powers cannot return this fall, Mrs. Chambers got very tired last winter, & we simply must not let the school go - it must be kept up. The best way is to have a lady teacher this fall. The kindergarden alone is a strong enough argument for it. There are now 40 scholars in that department. This affords great opportunity, and would open the door into 20 or 25 Gregorian families for visitation. This is only an additional argument to what has already been often said. The simple fact is, the demand is absolutely imperative, if the best interests of progress of this work is taken into consideration. We hope & pray that you may be able to supply the want this fall. Late letters from most of the outstations give very encouraging reports.

Mr. Peet sent on $50 for Famine Relief & it was a great help. I only wish it was three times as much. I received no answer to my letter about the expense of the case at law, written March 12. I took it as the Mission had acted on the matter once, that would be sufficient. If the Com. think mission action again necessary please let me know, as I would like to have the ac. closed as soon as possible.

Some time ago about 90 Armenians at Van prepared & sent to the Sultan a telegram expressing their gratitude to him for his beneficient reign & their thanks for the kindly consideration with which they had been treated (sic) & praying for his long life & prosperity &c. I hear that the people of Erzroom & plain have just sent on an address of the same nature - very numerously signed. The best commentary on this last is that the address was prepared & signatures obtained by a Vartabed who was banished from his monastery & was kept under surveillance for several months as a suspect - & yet he dare not return to his monastery. All this will fit in nicely with the attempt of the British govt. to urge forward the Armenian question. One sometimes wonders what the Lord can bring out of this tanglement. We however can rejoice in the fact that He reigns & his truth shall prevail.

With kindest regards

Yours very truly

W.N. Chambers.

Rev. W. R. Chambers

Rec'd July 10 '88

For
Sec. Smith

Erzroom July 13th 1888

Rev. E. K. Alden D.D.
Boston

Dear Dr. Alden

Yours of June 18th reached me this week. I take it that Mr. Richardson will not be able to reach here before Oct. & possibly Nov. So I have about decided to have Mrs. Chambers come on & reach here as soon as possible after the middle of ~~Oct~~ August. So unless Mr. Richardson's plans are not already decided, he need not hurry on this a/c. Mrs. C. ought to be here by Aug. 15 or 20. in order to be rested before schools open &c. Besides as Mr. Richardson has language he will not need escort & we can send servants down to Treb. to meet him, also horses.

I am very sorry to report the case of the teacher in statu quo. It depends on the digestion of the Sultan. I went to see the Procurer General this morning, but unfortunately he had gone to a village.

The members of station on the ground are all "usually well"

With kindest regards
Yours very truly W. N. Chambers.

I write this early note because of [illegible]
son. needed rest. She ought to rest well before starting.

Rec Aug 4 88

as to
Mr Richardson,

Erzroom Aug. 23. 1888

Rev. Dr. Judson Smith
Boston

My dear Dr. Smith,

Your favor of July 18th we found here on our return last week. I went to Trebizond & met Mrs Chambers, we reached here quite comfortably & we are fairly well in health. Only I am sorry to say Mrs. Chambers does not seem to have gained as much as we had hoped. She is still rather nervous. However the trip has not been without ~~the~~ its good effects.

Just before leaving here for Trebizond we were saddened by the death of the young man Sumpad in prison. The report says he had Typhus fever. We were not allowed to see though we heard of his sickness three days before his death. We feel very sure his death was hastened either by want of care or other means. The question of the arrest & imprisonment has been referred back here & the papers are undergoing examination "a la Turka". Restrictions have been removed & the teacher is allowed to receive his friends in prison. He is well & very well treated.

I should have written you long ago as to our estimates as forwarded from Mardin. But as I presumed my brother would visit you in

Boston he could give all information by word of mouth & save me the weariness especially as I had so much else to do. I now hear that my letter to him did not reach him & he has not visited Boston & so I must at it. As I remember it the only items changed or questioned were: 1. Touring. Ladies Touring was cut out as there was no lady in the field. Let me just here say that the division of Touring in that way is purely an arbitrary affair made as I understand it for your convenience at Boston and almost impractical here. Certainly it costs more when a lady is along touring, but just to what extent is not apparent & besides we have in many instances sent native female helpers to other places to "tour" among the women, this expense has to be met as the same work would be if done by an American. But apart from all that Miss Rowe hopes to be back in the Spring & without doubt she will want to visit at least once the whole field. How is she to do it with the touring estimate cut down to such a low figure? She will be able to tour considerable during '89 if she does not reach till fall. The estimate is for '89 - not '88. The general Touring item was cut down fr 80 to 60 £. on the ground that there was but "one" missionary in the field. It is a fact that my name alone appears in the estimates. We had no definite word

3

of Mr. Richardson's appointment when the ~~minutes~~ estimates were made out. His appointment however was definitely before the friends in Mardin as the minutes show & instead of cutting touring on the ground that there was but one missionary they should have inserted an estimate for Mr. R.'s salary & then they would have seen that the prospect was that there would be two missionaries in the field during '89. Any objection that Mr. R. would not be able to tour because of the language is set aside by the fact that he knew the language as a boy & even supposing that he has forgotten it during his stay in America it will quickly return & during this winter he can easily gain a working command of it. We will then have in the field as large a force as before & I trust be able to do as much touring as before & our touring estimate was none too large. I trust therefore that the estimate will be restored as made here & forwarded to Mardin - i.e. 80£ Touring. 30£ Ladies Touring.

2. The item Assistant to Miss Rowers 15£ was not changed but questioned, on the ground that Miss Rowers was not here. It should have been remembered that "is not here" is not "will not be here". It is expected that she will be. If however she does not return a new lady teacher will need assistance till she learns the language. But aside from that though there is no single lady teacher there is a married lady teacher &

Mrs Chambers has been acting in that capacity & it is very evident that a married lady undertaking that work, or its supervision would need more - not less - assistance than a single lady. I would like to call your attention to this fact that the estimate for native work in the girls school may seem large because the foreign element is so small. Had we two ladies to devote almost their entire time to the school such as in the other stations the estimate would not be so large & the school would be very much more prosperous. Miss Powers has been alone, & in addition did touring work in the outstations. Consequently these items for the school have been & are simply imperative. If Miss Powers undertakes outside work then let us have two strong lady teachers from America & then very little native assistance will be necessary & the school will be progressive. I have no fear that you will cut the estimate & only say this because your attention was called to the point on the ground that the estimate seemed large.

3. Your attention was called to the item Rest school & chapel as being the one over which so much was said at the Erzroom meeting in '85. I am sorry to say that the opposition to that enterprise was a great mistake & hampered the work much. However the work is progressive & hopeful. There remains but little

of the 20£ promised by the people to be collected. The teacher & preacher (one man carrying both offices) last Spring was considering the question of going to Harpoot to study theology this Fall. He wrote saying that the success & prospect of the work in that place had gained his sympathy so that he was almost persuaded to forgo the study of theology in order to continue in that work. The room provided for meetings was supposed to be sufficient for a couple of years, but he writes that the women are crowded out & have to have a separate service on Sunday. If you turn to the Tab. view for '87 you will find the Average Sab. Congn. 50. & number of Scholars 40, & the work is promising. We are trying to push the work there as much as possible & trust that not only the opposition hitherto encountered will be removed, but the necessary encouragement will be afforded.

As I remember these were the only points interrogated. We made out our estimates on as low a basis as possible & trust that no changes will be made unless it be an increase of them. To tell the truth we made a mistake in one point to which I would call your attention. We left out any estimate for the Russian part of the field, except for the two men at work there in Samaghar & Etchmiadzin. We had four young men in school preparing for that work & supposing that none of them would

be able to return for a couple of years yet we decided to leave the work in statuquo till that time. But it has come about that the most advanced & efficient of them returns this fall to his work. So far we have found him as good & reliable a helper as we have had & hope much from his efficiency. He will need assistance & we have nothing in the estimates for '89 for him. We may have to ask for a special appropriation for him. I would urge that all the grants in aid be allowed. The Heramik chapel sadly needs repairs. The beams supporting the roof are decayed & there is danger of them falling. The people can do most of the work, but they are unable to give money. The half of them are begging bread this year. The chapel should not be allowed to go to ruin. The Khasdoor grant in aid is to secure the preachers house & room for school. The building was erected by the preacher. He is a man of considerable enterprise in that way & would have gotten the work through well, but for untoward circumstances, such as the great stress in breadstuffs burning of his fodder by the Koords &c, he has been unable to sustain himself. For the assistance asked he is willing to pass the house over, so as to relieve himself from difficulty. He had every prospect of being able to make partial provision for his support by giving grain he sown on shares, but that failed.

the fact is there are few things to succeed here. It will be a great help to the work & a mercy & relief to the preacher if this is granted.

Our kindergarden school opened Aug 1st & affords hopeful prospects for the winter, the number of scholars is high & it retains the confidence of the people. The Primary & Girls High Schools opened this week. Mrs. Chambers succeeded in obtaining a graduate of the Adabazar school. She was well recommended & gives good promise. The Boys' High school is not opened yet & we find great difficulty in obtaining a teacher. We have invited 10 (ten) different teachers from different places - Harpoot, Aintab, & Marsovan, &c.

The state affairs have not improved in respect of the imprisonments. Another boy (half witted) who had given Sumpad the copy of a song was called & is now in prison. The song had been given to him by a little girl 10 years old. The girl was called & examined & gave a good examination saying that she had collected the hymns (there were five altogether only one of which was national, & that about the wars of Vartan a general who flourished about 450 A.D.) "here & there" & not in school. The people are very much frightened & know not what to do. What is quite contrary to law two Armenian priests

have been in prison some time. One of them died yesterday. The law requires that if any one of the clergy who may be amenable to law he is to be tried by the church court or imprisoned in the Bishop's palace. For a long time no priest has been imprisoned. These two priests & the Van Bishop have been undergoing imprisonment. I had a long interview with the English consul the other day. The poor people can hope for no foreign interference whatever & the only thing that keeps the Turkish hand in check is fear of foreign pressure. That fear being removed Turkish hatred runs riot. Our pastor wished to go to America for a vacation last spring. To tell the truth I would feel easier if he were out of the city. Not that he has in the least ~~amenable to~~ transgressed any law, but if on the most trivial technicality he gets behind prison bars, who knows when he may get out. I find myself in a strange position. When I visit any Turkish official I am treated with all outward respect & I am assured that the affair is nothing & will soon pass (hypocrisy done up in a very polite garb), while I feel sure I am assured ~~that I~~ by those who profess to know a little of the inner workings that I am looked upon just now with great hatred. The brethren are unable to exert any influence, & are regarded with greater hatred than I am. No foreign consul is willing to risk his reputation in trying to interfere in these affairs. How-

ever I have started on another tack & possibly may get some results from that. Just now the people are getting into a demoralized state & many fear that this half witted boy may give names & make statements that may produce much trouble. One damaging statement of a half witted boy will have more weight than the oath of a dozen sensible men.

Just now we are busy getting work arranged for the fall & winter there is the quite a change of helpers & a movement all round. Two men who have served for some time have gone to study theology at Harpoot. Two scholars from our school here (two of the Russian young men) also are on their way. One young man who has been at Aintab comes back to work & we hope for two other new helpers from the outside.

We trust Mr & Mrs Richardson are nearing Constantinople & will soon be on the way here. We expect Miss Mary Ely this week on her way to Trebizond. It is greatly to be regretted that Mr. Allen could not come to Van this fall. Dr & Mrs Reynolds are in sore need of help.

In my last letter I asked about the expense on the wall case. I hope it has not escaped your notice. I would like very much to close that up on my books with the coming Semi-An.

I am sorry to have to fill my letters with such news as this. Yet, although all these troubles may beget fear & discouragement & even demoralization in the communities, if the Lord only leads us all through them all to stronger faith, more active zeal & truer progress they will all have been a great blessing in disguise. Let us have your earnest prayers that the Lord may steady us all sustaining us by his free Spirit. Would that all this might so develop even into deeper troubles if it would but open an effectual & door to preach the Gospel to the Turks.

With very kindest regards in which Mrs Chambers joins me

Yours very truly
W. N. Chambers.

Erzroom, Aug. 23, 1888.
Rec'd Sep. 22.

P.S. I have a letter from the Russian part of our field about which I will try to write next week.

Erzroom Sept. 13. 1888.

Rev. Dr. Judson Smith
Boston

My Dear Dr Smith.

By this post I received a letter from Mr. Barton inclosing a copy of one from you concerning estimates. You say that the Prudential Com. has approved the estimate for mission premises "with the understanding that this sum will constitute a part of the regular appropriations for 1889." Now I, for my part, have no idea what the limit of appropriations for 1889 is. I take it however that it is no larger than for previous years, taking past action & resolutions into view. It will follow then that the limit for regular work will be 200 £ less than usual. Since the limit for regular work has been set short of what that work demands, it seems a strange procedure to cut that limit by 200 £ to build a missionary residence, or in other words make the native helpers contribute to the purchase of missy. premises. Mr. Cole should have his house & I hope he will at an early a day as possible, but I for one wish to emphatically protest against the proposed way of securing it unless the limit is so extented as to admit that item without

any curtailment of appropriations for regular work. According to Mr Barton's estimate it would involve a "cut" on each station, for Ezroom 44£. You must remember that Ezroom estimates were cut by the mission 50£, which sum we expect the Prud. Com. to replace. If however that item is not ~~rep~~ restored & in addition 44£ extra is cut why then ——————! I most earnestly hope the Com. will think better of the proposed action, & provide the need (which is great) in Bitlis in some other way.

The Pastor of the Ezroom Church, Rev. Hagop Tashgean, left us yesterday on leave of absence. His people continue to pay his salary & he pays his own expenses. His face is turned toward Princeton Theological Seminary where he hopes to spend some months in study. He is in sad need of a change & rest. He has served the church faithfully & well for 13 years, during which time he has had I think a couple of months vacation. His health is impaired & he has become nervous & in some respects morbid. We were convinced that a change & rest for him was the best possible thing for him, because he is in such a state that he can't work to the best, & we anticipate that the proposed change will do much good all round.

at one time it was proposed that he should go & try to collect funds to erect a church here, a very greatly needed work, but the church passed a resolution that that idea should be abandoned entirely & he should go merely for rest & change. If however the way opened for such a work, with injury to anything else no objection would be made. Of course his sal. is not large, he has a large family to support, if any work could be thrown in his way whereby he could gain at least his expenses it would be a good thing. He understands English very well, & with a little practice & guidance he could speak at meetings & be used in that way. He is a very good & pleasant speaker. If he touches at Boston anything you can do for him to encourage him & make his stay profitable will reflect good on the work here. The supervision of the affairs of the church falls into my hands & adds considerably to work. We hear that Mr. Richardson leaves Cple on the 15th (day after to-morrow) We sent down to Trebizond the spring waggon & hope they will come quite comfortably in it. Miss Mary Ely was here on her way & she rode down to Trebizond in the waggon. We expect them to arrive here in about two weeks.

I am sorry to say that I can not report any progress in the case of the prisoners

only the "other lack" of which I spoke in my last seems to have changed the progress a little. At first I felt sure that it would be impossible to influence the officials in any way whatever. But now I fear that they are trying to force bribes & if they once get on that line there will be little or no hope of the release of the prisoners without bribery. The fact is that justice is possible in Turkish courts only through money.

Monday & Tuesday nights of this week we had very heavy shocks of earthquake, the first at about 11. O.cl. & 2nd at 10. O'cl. no harm was done further than greatly frightening many people. Since Erzingan suffered so greatly this summer, we may be visited with a sever earthquake.

We are in usual health, only the little boy does not seem to have sustained himself up to the point he gained in Cple.

With very kindest regards in which Mrs Chambers joins,

Yours very truly,
W. N. Chambers.

Erzroom, Sept. 13, 1888.
Rec'd Oct. 6.

Erzroom Oct. 24th. 1888

Rev. Dr. Judson Smith
Boston Mass.

My dear Dr. Smith,

Yours of Sept. 25rd came to hand last week. Having so much work on hand I left Mr. Richardson to report his arrival. They evidently had a comfortable journey over from Trebizond. They have gotten pretty well settled & pretty well into the study of the language. As Mr. R. knew it as a boy he is getting rapid use of it & in the course of about three months I think he will have a fairly good working command of it. We have enjoyed their company very much indeed & we anticipate a very pleasant and harmonious association in work. Mr. R. finds a number of Arabkir people here who were acquainted well with his father.

I am very sorry to have to report that the imprisoned teacher was "found guilty (sic) & condemned to the galleys for life" to use the legal phrase, which ordinarily means exile for life though it might mean more. The judgment goes to the appeal court in C'ple. for confirmation, we send a protest & there is a shadow of a chance that the judgment of this court may be set aside. The poor

fellow will have to remain in this prison till that is decided which will likely be spring. As to the state of the country we can report only robberies & murders within the last 12 days we have heard of 10 robberies in which 5 men were murdered & a few wounded & a great deal of property carried off. Day before yesterday one of our helpers, from the village of Cheveremeh in Khanoos left the city where he had come to obtain some things for his wife & family. Toward evening the caravan (a small one) was set upon & everything but the shirts of the people taken. Poor man! out of his penury had gotten a few things & all are gone. But enough of this. It is all heart sickening. When will God's curse be lifted from this land?

I had taken it as a matter of course that my brother would visit you in Boston. A missionary returning to America is in a very dependant condition, he, as I take it, (at least my brother is), is very sensitive in asking for assistance when there is so great a call for more money in the foreign field, more especially if he knows little or nothing about the provision made for the support of a missionary at home for recuperation of either himself or his wife. My bro. spoke of resigning so as to be at no expense to the board. I wrote him urging him

not to do so, on the ground that he was at home for his wife's health impaired in this service & seeking recuperation for further service, moreover he would be able possibly to get a bare living, but not what would meet the necessary medical expenses for his wife. Aside from that he has no friends able to assist him. The old home was entirely broken up since we came here & so he has no place he can say is his own home. I told him it would be only right for him to ask assistance from the Board. On the other hand I think I am not far wrong in saying that had he been advised as to the best course to pursue & what assistance he might expect it would have been more conducive to the end he has in view in visiting U.S. He has said nothing scarcely in his letters about this, only remarking that he thought of following Dr. D. Greene's example in resigning & waiting to see how providence would guide him, that he had not been ordered to Boston (a remark made in one of his early letters); & that he had little idea what your mind in reference to him was. I was very much surprised & sorry because I knew he had no means of support except by the hardest work which would probably defeat the end in view, & besides he

was very anxious about his wifes health. I can imagine the embarassment of a missionary visiting U. S. more especially for the first time, he does not know the custom, or rules, he feels his dependent condition, he does not want to ask for money & consequently will probably have some mental distress, if not bodily, before things are rectified. On the other hand I know, or at least can imagine the vast amt. of work on your hands & the well nigh impossibility of looking after everything as you would wish. For this reason I have taken the liberty to write thus freely believing you would like to know just how matters stand at the same time hoping that everything has been very satisfactorily arranged.

We hope to hear next week of a good meeting at Cleveland & praying that God's blessing may attend all efforts this fall & winter.

Our health still is very good, excepting that I have been rather indisposed for a week but am now feeling somewhat better.

With very kindest regards

Yours very truly

W. N. Chambers.

Rev. W. N. Chambers,
Erzroom, Oct. 24, 1889.
Rec'd Nov. 20.
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Erzroom. Jan. 31st 1889.

Rev. Judson Smith D.D.
Boston

My dear Dr. Smith.

It is a good while since you heard from me & I write now only a short note. I have a letter partly written to you dated Dec. 27. I hope to finish it next week. This time I merely want again to call your attention to the need of lady missionaries in this station. Since the absence of the pastor I have been doing the pastoral work of the congregation. I find there is great need and opportunity of work amongst the women. We are doing the best we can. We have a S. School in our house under Mrs Chambers Superintendance at which we have ~~on~~ an average 65 attendants. There is a class of old ladies - married women, one for young women, & one for school girls, besides the younger scholars & infant class. These are all well attended. Besides this there is a women's weekly prayer meeting fairly well attended. These are all means of grace & we try to use them to the best advantage, & fruit is apparent, but there is also the house to house visitation personal work more especially amongst the young women which if well done would yield quick & large -

returns. this part of the work has for the most part to be neglected to the great detriment of the work. Such a worker would be able to do much amongst the Gregorian houses. thus far we get no definite news & we are beginning to be simply desperate. I am thoroughly convinced that a good Bible-worker in this city this winter could do wonders. Now my object to day is to ask where Miss Dr. Preston is. She is a physician, but from all we hear her zeal for Bible work is greater than her zeal for that profession. She need not give up her profession by any means, but on the other hand use it all she can, making it subservient to the evangelistic work. In two senses she would become a blessing to the women here. Her medical skill would open many doors there & it would be a great boon if she would devote one or even ½ a day in the week to treating the poor entirely free of charge. There is a wide open door, I am more convinced since this pastoral work has come into my hands. Now our most earnest plea is please appoint Miss Preston for evangelistic, or say Bible work amongst the women at once & let her be ready to come as early in the year as possible. This does not fill our wants. If Miss Power does not return in the Spring we must have a lady for the school. We can't rest till we get

we get that. If Miss Powers can't return in the Spring & it is impossible to find another for the school, send us Miss Preston without any reference to the school. There must be no fail.

I hope to write you in full next week about the general work. We are at present very well. Mr. Richardson plans to visit Ezgan next week. His previous knowledge of Armenian has helped him immensely & he has gotten into work very quickly. We have enjoyed our new associates very much & everything promises for very pleasant & harmonious work together.

Our Vali (Governor) died the other night. He has been about 10 years governor, & has rather outlived his welcome. Mussa Pasha the army Commander here has been appointed to act as Gov. until definite arrangements are made. He is very friendly with us, in fact was spending the evening with us the evening of the Vali's death.

With kindest regards

Yours very truly

W. N. Chambers.

P.S. The sentence for exile for life passed on the teacher has been confirmed from Constantinople. He waits the appointment of the place of exile.

Rec'd Feb. 26.

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Erzroom Feb. 13th 1889.

Rev. Dr. Judson Smith
Boston

My Dear Dr. Smith,

I have for a long time been seeking opportunity of writing you about our work here, but feeling it was better to do work than to write about it I have not found the opportunity. The absence of both my brother, and the pastor of this church this winter has made it very difficult to get done the absolutely necessary part of the work. However Mr. Richardson's coming with his previous knowledge of the language has been a very great help, all the more so as we seem to be able to get along so very harmoniously together. I am very glad to be able to report the enjoyment we have had in our new associates, & the great pleasure in working together. Just here allow me to call your attention to another question of importance. Evidently the time of my brother's return is indefinite. This year closes our tenth year of service & we ~~feel~~ feel the need of rest & change. We hope that a vacation will be granted us not later than a year hence. I would urge the advisibility of the appointment of another man for Erzroom. Even

suppose my brother returns next year, three men are none too much for the field & four can find plenty of work. I wrote you last week, or I should say two weeks ago about lady missionaries. We most earnestly hope that you will be able to supply that want this year.

But I started to report about the work. In this city I have had & still have oversight of the church in the pastor's absence. This has prevented my touring. However I do not think I have made a mistake in confining myself to the city. I have put forth special efforts amongst the young people & I am glad to say not without results of a gratifying nature. Two years ago there was a Y.M.C.A., but it fell into inactivity & so continued for a year & half. In Oct. I announced a young men's Sunday evening prayer meeting. At the first meeting there were only 4 or 5 of the young men of the community present with about the same number of strangers, young men from distant cities here on business. However we continued with increasing interest & numbers till the week of prayer for young men. That we observed holding special services each evening with an attendance of over 30, & at two or three meetings we had as high as 37. These Sunday prayer meetings continue with never less than 30 in attendance. The last evening of the week of prayer in Nov. we resuscitated

the Y.M.C. Association & it now gives promise of long life & usefulness. The Spirit manifest amongst the young men is very encouraging indeed. ~~Ooa~~ Amongst others one gratifying result of this work has been that four of the members of this association have united with the church & others are very seriously thinking about their spiritual duties.

The week of Prayer at the New Year was very well attended indeed ~~and~~ much interest shown so that the meetings continued both morning & evening through the second week. The Spirit manifested was good, but we longed for a deep revival such as they have enjoyed in Sivas. How strange the ways of Providence are! The pastor of this church left last Fall for a vacation. It was considered the very best move both for himself & the work. He started for America but was ~~turned~~ & led to sell his ticket & leave the boat at Samsoon. He knew not how he was being led, but visited Sivas & got into the midst of a strong revival, which will do him infinitely more good than a long visit to America. I trust he will bring a powerful inspiration when he returns here in the Spring. I have enjoyed this work this winter. It has bro't me into closer relations with the people & given me an insight into the inner workings of the community that I never

had before. For about a year we have had a S. school in our house which Mrs. Chambers has superintended. At first there was a good deal of opposition to it, but now we have an average attendance of 65. There is a class for married ladies, which I had charge of. The rest of the attendants are divided into four classes. In the infant class there about 20. The male members of the S. school meet in the chapel. This arrangement has been conducive to good results. Altogether these evangelistic agencies have been conducive to a gain in church membership of 8 persons with one other still under examination & others contemplating application for admission. The story of one of these persons admitted is interesting and I will give here an outline of it.

He is a man now about 50 years old & who has resided in various cities both in Turkey & Russia. He finally came to Erzroom from Kars just after the last war. He is a very successful business man, respected and honored by Christians & Turks alike for his business principles. He has but one price for his goods & will not allow the slightest barganing not even to the extent of [illegible]ac. The result of his experiment is that he is making money where many others are loosing in these hard times. He is also very religious & has had an experience. For 20 or 25 years he has been a reader of the Bible

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was very zealous in his religious exercises. In Kars he suffered considerable annoyance, because while being regular in attendance on church services & at the same a member of the advisory committee of the Gregorian Community for both civil & religious affairs, he would occasionally attend Protestant services at that time held in Kars. When he came to Ezroom he began to attend our chapel, but his ideal of what an Evangelical church ought to be was so high that he could not identify himself with the Protestant community; although he attended services regularly & contributed to the support of the pastor. When the Baptists came & our teacher ~~came~~ was dismissed & went over to them he was able to persuade this man to go along. He continued for some time with them, but finally became so "stumbled" that he left them & fell into a state verging on infidelity. However his conscience was not quiet & he found that he could not live "without God in the world". He then determined to be a "law unto himself" and established religious exercises in his own house thereby having a "pure church" in his "own" house". This continued for a time, but he could get no comfort from it. It was "dry" living, because man must have society. His "fasting & prayers" led him to begin to come to chapel again. Even there he could find no comfort.

As he described his feeling; he was constrained to attend, yet it seemed to him that the preacher would choose the longest chapter to read, make never ending prayers & preach a sermon long enough to be divided into four parts making a sermon sufficient for each Sunday in the month. although the sermon was usually 35 or 40 minutes long. He felt. "O! when will the preacher end that we may get out of this place!" "It is a weariness of soul & yet I am forced to be present". One day in thinking over this state of heart he realized himself in the gall of bitterness & he determined to seek Christ with his whole heart, & to make a long story short those meetings changed from being a "weariness to the flesh" to being a "feast of fat things", and the intervals between services became a weariness & he longed to "dwell in the Courts of the Lord". Last Oct. he was received into church membership and he is the most earnest & active member in the church. May God grant him grace to be strong in faith & to stand in his profession in any time of trial. Unfortunately his wife is bitterly opposed to him. But He who has led this man through all this way is able to lead the wife to her Saviour. Such instances give great encouragement. Though little progress is being made toward self-support, yet there is a leven working for the salvation of individuals.

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Our schools have given us considerable satisfaction this winter. though not very much increased in numbers, yet they have been in better form & are doing good work. The tuition collected during '88 amounted to 3000 piasters, a good increase over the last year. We think our kindergarden is equal to any in Turkey. There are over 40 scholars on the roll, & never less than 30 in attendance. The teacher is very faithful & is doing good work, as are the teachers in the girls school, so that Mrs. Chambers has been relieved greatly from anxiety concerning the schools.

Just here I was interrupted by the entrance of two young men - both members of the Y.M.C.A. One of them tells a story somewhat like that given above - almost like the Prodigal son. At first, four months ago, he was ashamed to come to the meeting & the first time he came he wanted to be unseen, now, he says, that if he happens to be a little late to any meeting, he feels that he has sustained a great loss. Such things show a deep undercurrent of feeling which, God grant, may burst forth into a great revival of spiritual life.

It is a great trial that I have not been able to visit the outstations this fall & winter. Mr. Richardson is touring Erzingan & Packarich & Speceume will shortly

report you on those places. I am glad to say we have succeeded in getting the promise of a preacher for Erzingan & hope ere long he will be at work there.
The outstations to the east of us, though the reports of good attendance at schools & evangelical services are encouraging, yet give us such news as to neutralize all thought of joy. If I can possibly get time this week I will ~~make~~ translate & enclose a letter received from the Alashgird district. It is but one instance of many similar. From Khanoos the cry comes that half the people are begging & the other half have scarcely anything to give the beggars. Many have left their wives & children in absolute want & have gone to look for work. The only thing that prevents us from being simply overrun by those seeking bread is the fact that the govt. has forbidden those from outside from begging in the city.

The other day the imprisoned teacher Seklemian was informed that he would be immediately sent off to exile. He has not gone yet, possibly in the course of a week or so he may be sent. He is rejoicing in the prospect of getting away from this prison. All efforts ~~to~~ to reverse the decision were useless.

The other day I was called to the government to answer the questions. When

and by whom was the school established & has it a special permit. This is only a step in the line of the policy that Mr. Strauss was able to oppose last year. Revived Islamism is going to do its best to throttle all Christian effort. It will take time & build its plans with care, so that there will be little hope of escape.

But to confess the truth I would much prefer this sort of opposition, than much of that which has been offered by the friends of missions to Church union in Japan. Why must those denominational distinctions be retained on mission ground, more especially between two such denominations? Why will American Christianity stick to those distinctions so closely? The "glorious" Presbyterian & the "grand" Congregational armies! Heaven save the mark! They are both afraid of being swallowed up of each other in poor Japan. Dont let us fail to have this union in Japan as another vindication of Evangelical Christianity, that petty issues can be burried & that such divisions can be healed & a true union effected where no vital principles oppose.

I wrote you last week about lady missionaries for Erzroom. I hope the letter will reach you in due time & that you may be able to take action on it.

I am glad to report our circle in good health.
Mrs. Chambers wrote you some time ago. I trust her letter reached you. She joins me in very kindest regards to Mrs Smith, yourself & all friends

Yours very truly
W. N. Chambers.

Rec'd March 11.

Erzroom. Feb. 20. 1889.

Rev. Judson Smith D.D.
Boston.

Dear Dr. Smith,

Allow me to call your attention to the item "For the Turkish Missions: Two men and Eight Women", on the 51st page of the Feb. Herald. Are we to judge from that item that the needs of Erzroom are supplied? If not, does this not give a very wrong impression? For three years Erzroom has been calling for lady missionaries. The need is more urgent than ever, & yet in the call for recruits she is left out of count. We are in great doubt how to take this but would fain hope that appointments have already been made for Erzroom.

Thursday 21st. The teacher Seklemian has just been sent off. He goes to Cple. where his place of exile will ~~likely~~ be decided. We have not any definite idea of where it will be. Only some have been exiled to Benghazi & Tripoli & possibly this man may go there also.

With kindest regards

Yours very truly
W. N. Chambers.

Erzroom, Feb. 20-1889

Rec'd Mch. 19

Translation of part of letter received from a near out-station

Honored Sir:-

First I ask after your welfare, hoping that you are all in good health. If you ask about us, thank God, we are well at the present writing, & pray for the blessing of the Lord on your labors that you may be able to encourage & sustain us in our weak efforts in this great work we have undertaken that we may be used of the Lord for the salvation of this people. We are deeply thankful that you sent B. Sukias to us at this time.- - - - - - -

Honored Sir;- It is indeed a fact that our condition becomes worse & worse day by day. What the true reason is I do not know. You would think that God had actually turned his face from us. Poverty, oppression, death, pestilence & woe are our portion. Would that they would destroy us & finish the work in one day & not thus vex us to desperation! Oh, what a life is this of ours! Because of the tax-collectors, fearful beatings, blaspheming of our religion and all lawless abuses are visited on our devoted heads as we are called Christian, even the animals are treated with greater honor than we are.

I have already written you of what occurred

last fall how that a number of women and girls were carried off by force (mostly by Koords). Of these one has been rescued, & for the others the Bishop is trying to carry on a case at law for their recovery. These all occurred in '88. Behold, here is the story of another more painful affair, the like of which we had heard about, but up to the present had not seen. A girl 8 or 10 years old was stolen from a village in the district of Roghanooz. As the party who had the girl in charge approached a village near Mus named Hekentapa, as the sun rose they saw that the girl was nearly perishing of cold & they were forced to enter the house of an old widow woman that the girl might revive. When the girl saw that the woman was a Christian, she plead, "For the love of God rescue me, I am an Armenian girl." The old woman being rather deaf did not understand, & the girl repeated her plea in a louder voice, which the Koords hearing they immediately led their horses out taking the girl shut the door on the old woman on the out-side so that she could not get out to give the alarm at once. After much work she got the door open and immediately gave the news. The Armenians in a crowd start in pursuit, but were not able to come up with or see the Koords & they abandon the chase. Two young men

of this crowd having work in another village start for that place. After some time they espied two Koords in the distance carrying the girl to the village to which they were going. The Koords take the girl to the house of a refugee from Russia - a Turk named Hadji Omer. It so happened that the Vicar of the Bishop of the district and his secretary were in the village & the two young men at once give word of the affair. Then they go and demand to see the girl that was brought there by force. The Turk Hadji Omer replied that the Russian Govt. had exiled two of his brothers to Siberia, if he knew that the Turkish govt. would exile him the next day for retaining the girl he would not give her up. At once a fight began between the Armenians & Koords but the Armenians being only about 7 houses and the Turks & Koords nearly 70 houses the Armenians were badly beaten; only one of the young men from the neighboring village, who brought the word & whose name was Merzo finding a companion entered the Turk's house by force & going to the stable found several women with the girl in their midst defended by a band of armed men. When the girl saw the young Armenians she cried out. "For the love of God rescue me, I am yet a virgin". Immediately another fight began between the two Armenians and the Koords. Merzo's companion fled & left him to fight single handed, but after a long fight he was

driven out with a broken arm & broken ribs the Koords pursuing him, he took refuge in an Armenian house. Night coming on the Koords take the girl & start for another village. Word was bro't. that they were going when Merzo started in pursuit declaring that he would either rescue the girl or loose his life in the attempt. When the Koords saw him coming they turned in a body on him & beat him so severly that he was forced to return to the village half dead. The girl is now lost with no hope of recovery. As these things are so terrible in the middle of winter what will they be in Spring & summer.

For the love of God pity us.

Yours &c.

G. M.

Jan. 29. 1889.

Rec'd March 11. 1889.

Dear Dr. I do not think there is any exageration in this. In fact it is reported that the Mutaserrif of Byazid in a way let the Turks & Koords know that there was no law for them concerning any depredations committed by them on the Christians. Only a month ago I heard from a reliable source a story worse in its details than the above, though the girl was finally rescued. It is simply horrible.

W. H. C.

Erzroom June 28. '89.

Rev. Judson Smith D.D.
Boston

My dear Dr. Smith,

You will have received a telegram, rather a cablegram, by this time, and also by this post you will receive a letter, both cablegram and letter on the part of the mission concerning the appointment of Miss Zimmerman for Erzroom school. My bro's. letter received day before yesterday gave us the news of Miss Powers's success in finding Miss Zimmerman & her great grief in not getting her appointed. It was considered of enough importance that the cablegram was sent. As a member of the Station I want to add a word in favor of the plan.

True other places are in need. But they are no worse off than Erzroom. We have been in want so long & we most acutely feel the needs of the school here. True Miss Powers is coming and can do much, but she is not able to do all that is needed. Her health will not allow it. Miss Preston will be the field missionary & will not have much time if any at all for the school.

Besides we propose that one family spends the winter at Ezingan in which case Miss Preston would accompany that family & Miss Powers would again be alone. & in the course of another year or two she would need another visit to U.S. But the main point is not Miss Powers health, or any one else's, but rather the progress of the work, & in the progress of such a school as this is found one of the most effective means for progress of work amongst the women. I am convinced that our work is not more progressive because of the great backwardness of the women & the sooner that is remidied the better. We should have 3 lady missionaries here & now that Miss Powers has found an associate for the school we beg no obstacle will be thrown in the way of her coming.

Please send us Miss Timberman along with Miss Powers & Miss Preston this fall.

Yours very truly
W. N. Chambers.

[illegible]roum, June 20, 188[illegible]
Filed July 23

Erzroom Aug. 19. 1889.

Rev. Judson Smith D.D.
Boston &c.

My dear Dr. Smith,

By this letter I wish to call your special attention to work in the city of Shushi the chief city of the Province of Karabagh in the Caucasus. I hoped to have fuller information from that district, but it is delayed.

If you turn to the files in a report under date of Nov. 21 1885 you will find the account of a visit I paid that city during that year. Part of that report appeared in the Feb. Herald of '86. There you can find a more extend history of the place up to that time. The main points of the history are as follows.) In 1823 missionaries from Basel settled there. Mr. Zaremba was evidently the leading spirit. After 13 years of work in which they built a house, set up a press, translated portions of S.S. & other religious books & tracts, they were sumarily expelled from the country by the Ukase of Nicholas the Czar. They left seeing no fruit of their labors. After long years the seed sown began to grow and a small

community of evangelicals appeared. They were subjected to great persecution which culminated in 188~~4~~5 by a ~~very~~ violent persecution in which the persecutors declared they would exterminate them ~~persecuted~~. The attention of the Govt. was called to the affair & the Protestants ~~seek-~~ ~~ing~~ protection received it, & they at once applied for legal recognition as an evangelical community, which they also received after a time. I was very much pleased to see the official seal of the community attached to the petition received from there the other day. Up to that time all evangelical communities, not Lutheran, had been laboring under legal disabilities & some of them still are in that state. At that time however the people of Shushi received from the Govt. a register with the official ribbon & seal in which the births marriages, baptisms are entered & thus, ~~from time to time~~ being reported to Govt., are legalized. They have the right also of public worship & the practice of their religion. This is a very great gain, giving a legalized status to the community. At the same time, in 188~~4~~5, they obtained the services of a young man, a graduate of Dorpat university, who obtained permission to open a Protestant school, he also was the preacher of the community. Thus they had gained organization & were able to support themselves by hard work. One year they received assistance

from the Swedish Missionary Society, which assistance was discontinued after a year, for what reason I have not yet heard. Thus everything was prosperous & they were doing a good work with great hope of continued success". But as they themselves write, "while we said "peace & safety, then sudden destruction came upon us". Satan entered our fold by the hand of blind Malkhas (from the Harpoot field) and sowed discussion in our midst in preaching Campbellism & he succeeded in baptising some & turned away about 6 families who now have gone back almost entirely to the old church." This Malkhas is a blind man who is able to read the 3rd Chap. of John on raised letters for the blind. He also had recommendations. He was a very good singer. So with the very curious thing (to those who had never seen, or even heard of a blind man reading) of being able to read, together with his singing & talking, & withal hailing from Turkey with letters recommending him, he was received by the brethren in Russia with open arms. In two or three places he was able to do this mischief, working the greatest injury in Shushi. So now the people find themselves in great straits and unable to support their institutions.

You will please note this fact also. At

"At the time of Mr. Zaremba's expulsion there was a young man in the city of Shamakhi, just under the Caucasus Mts. & near the Caspian Sea, who had read some of Mr. Zaremba's books. This young man was taken to ~~Do~~ Dorpat University by Mr. Zaremba, & after a course of study he returned to Shamakhi & ~~created~~ started a Protestant community there. This community, to gain legal protection & immunity from persecution, joined the Lutheran consistory. When the work opened in Shushi they were urged, as were also the brethren in the Erivan Province (Etchmiadzin & Samaghar &c) to apply to be recognized as Lutherans. The application was made, but the bretheren in Erivan Province withdrew the application preferring to be recognized as the "Armenian Evangelical church". The Shushi people followed their example & they have remained firm to that position ever since. They cast in their lot with the people amongst whom we already have a large work & now apply to us for assistance. Early in the year we wrote to the church at Etchmiadzin & Samaghar to send delegates to the Alliance meeting ~~(Alliance~~ of the Erzroom Station". When the people of Shushi heard this they wrote the people of Etchmiadzin & Samaghar to instruct the delegates to represent them & present their cause. Afterwards they appointed a delegate from

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their own community. This delegate started to come, but he had not applied for passport in time & that delayed him so that he found himself too late & returned. Then the people sent a petition urging their cause, giving an epitome of their history as above, then they urge that they be taken under the care of Erzroom station and assisted to sustain their institutions. They urge the central position & great importance of the city as a reason that the work there should be sustained. In and about the city there is a population of 80 or 100,000 Christians all within easy reach. The people in their petition estimate their expenses at 700 roubles (paper) amounting to between 60 & 70 T.L. Of this amount they are able to contribute in their present weakened state 300 roubles, leaving a deficit of 500 roubles or nearly 60 L. about $220.00. They ask this amount of assistance from the Board. Of this amount 100 roubles goes for chapel and school rent, the other 600 roubles for teacher's sal. and other expenses. The people They are very anxious to repurchase the house built by Mr. Jarenba. It is now in the market and can be purchased at a low figure, between 1500 and 2000 roubles. This would give them a chapel

and school. They long to be able to bring back to its original use the building in which Mr. Zaremba translated & printed religious books & tracts & sowed the gospel seed. They beg that Christian brethren of other lands may help them in this."

Their petition came in too late for An. meeting & even if it had been in time it would have been impossible to bring their wants within the amt. appropriated for the Station. But they ought to be assisted. The delegates from Samaghar & Etchmiadzin urged very strongly the cause of Shushi & begged again & again that we would do all possible to obtain the assistance. It is the natural thing to do to open our doors to the brethren of Shushi. They are closely connected in every way with the brethren of the Erivan (Etchmiadzin & Samaghar) province. It will entail an annual expense of about, or a little over $200.00. In the mean time it would be assistance well ~~atten~~ given if we could at least give $150.00 until An. meet. takes more definite action in the matter. If any friend could assist this community to this amount it would be well bestowed. The gospel in ~~Russia~~ the Caucasus is asserting itself. Now is the time to push that work. Who is ready to help?

With kindest regards
W. N. Chambers.

P.S. It is a long time since we have received a note from the Rooms. We have written a number of letters, but nothing gets into the Herald from Erzroom. I would say nothing about this were it not that we have been exhorted to "write Erzroom in the Herald". "You should keep your work before the churches". "Now since your brother has been amongst the churches they look for something from Erzroom". &c &c. Possibly there was nothing in our letters to be published & the fault is ours, but in a year & a half surely something has appeared in the letters that could be published. I merely call your attention to this. Erzroom needs all the sympathy & assistance she can get.

Just now, & for some time past, there has been great uneasiness in this district. Strange things are transpiring & nobody knows what they exactly mean. The Russians have a large force of nearly 100,000 men on the border line, a large number of batteries of field guns in all about 320 field guns & a few large siege guns. In fact each part of the service infantry cavalry & artillery on war basis. It is stationed

The ordinary force kept in that district is about 20000 men.

at different points along the border, at Kars and Alexandropol. Large preparations have been made at Olti a place on the boundary about 35 miles from here. The Turkish govt. has made arrangement for calling out the reserves & it is doing other inexplicable things. I presume it is to be taken for granted that a movement here will depend on affairs in Eastern Europe. Every body expects a break there this Autumn. We will be within the Russian lines within 24 hours after the first shot is fired. In fact it is freely talked that Erzroom will be handed over to Russia without a stroke. I hear that the new line of defense will be from Kerasoon - Sivas down to the Euphrates. We hear new stories almost every day. Some time a number of the more fanatical Turks sold out & went west so as not to be in Erzroom when it was passed over to Russia so they said. All these things keep things unsettled & what the next month may develop no one can tell. It is possible that a threat by moving a large army is more efficacious that a pitched battle used to be.

In the Tortoum district about 10 hours from me valcanic action caused a

heavy landslide which swept away before it a village named Khunsorik. About 130 people perished & about 500 animals. Of the inhabitants only about 20 remain. These were absent from the village at the time. Two other villages are pronounced unsafe and the people are removing to other places. Heavy rumbling noises were heard for a week previous. The villagers applied to Govt. to take notice of the affair & examine. The Kaimakam told them that if their taxes had been paid he would come & examine if not not. They plead & he replied in the usual Turkish way "not today, tomorrow". So he delayed until Friday when he got started and reached the place to find the whole face of nature changed. The mud had been carried 3 or 4 miles, a deep valley had been filled up & not a vestige of the village was to be seen. Afterwards pieces of timber & what was very ghastly portions of human bodies, a hand, foot, or head, were found a mile or two distant from the site of the village. It was over in an hour. On top of the mt. a small quantity of lava issued forth & a large rock was split. The hoarse rumbling sounds still continue and the

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district are greatly agitated.

Again I would urge on your attention the question of Shushi. Cannot we have some assistance for that place. May not my brother make special appeals for that place as he visits the churches?

Just now we are out in tents, & are keeping pretty well.

With very kindest regards

Yours very truly

W. N. Chambers.

Erzroom, Aug. 19, 1889.
Rec'd Sept. 9.

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Erzroom Sept. 19. 1889.

Rev. Judson Smith D.D.
A.B.C.F.M.
Boston

My dear Dr. Smith,

Last Saturday eve. I returned from a short tour to the city of Erzingan. It had been my intention to go & spend a few weeks of summer there but I was prevented by various things. I was planing to go after our return from tents when I received a telegram from the preacher asking my presence. I went & found that very hard feelings had developed in the attempt to appoint a teacher, the result was a quarrel & considerable confusion. Two or three of the church members have been restless under what they feel is "slow progress" & they demand certain "reforms". When this quarrel occurred these led off a few others — 5 in all, & began separate meetings. They held their meetings in the chapel, but at different times from the regular services. This added considerable to the confusion & scandal & a general break up was anticipated. These brethren claim; 1 that the Pastor though appointed by the church for certain works has no more authority than the church gives him

& i church meetings & in the celebration of common
has no rights that any ordinary church member has not
i.e. that in church meetings, the pastor being present or ab-
sent the church can appoint any of its members to preside &
that at Common no presiding is necessary, & therefore
the Pastor must not be present as pastor but as an
ordinary brother & that the presiding officer being Christ
the Head of the church each brother should approach and
partake immediately from Him. 2. That after the manner
of the Apostles the church, as a church, should have special
"church" meetings at least once a week & common
once a week. 3. That none but church members should
be allowed to pray in public. The lifes of some who
are not church members not being consistent with the
prayers offered in public cause scandal and not
being amenable to church discipline the scandal can
not be removed. 4. That as a salaried agent will
be tempted by the desire of making his sal. sure, he will
be so influenced as to act at times, at least, insincerely
& be so far forth untrue to his calling, therefore the clergy
should not be salaried. This last point however
was only a thought not urged like the first three.
On Sunday I called all the church members & in the course
of a four hours conference difficulties & differences
were adjusted & by the "good hand of the Lord upon us"

harmony was reestablished & all extra meetings were discontinued. Some of these ideas & a few others that were not brot. forth are in part the outcome of Dr. Van Orden's stay in Erzingan. There remained to adjust disturbances in the society. This I think was accomplished. Several reconciliations took place & I trust that as the sting of harsh words spoken dies away harmony will be reestablished. Painful as the whole affair was, yet I was encouraged & pleased in perceiving the spirit manifested - a desire to be reconciled, a readiness to acknowledge faults & beg pardon for offences, giving considerable assurance that harmony will increase and prevail. I think the whole affair has been a severe lesson to the people & I trust by the blessing of the Lord will be made to subserve great good.

The interest in the new chapel building is unabated. The doors & windows are yet to be finished when it will be ready for use. It is a good substantial building presenting a very good appearance. Because the Govt. began building after ours was commenced, & by force took timber & workmen much trouble & additional expense were incurred. This trouble was not alone to us, but to all the people who had building on hand. For this reason money ran short. The people have more than fulfilled their

pledges & propose a new subscription of about 15 £ in fact a part of this extra was pledged before I left. One of the brethren visited Kemakh & collected about 8 £ more. In this respect the people have "acted well their part". I earnestly hope the appropriation asked for will be granted in the Ezroom estimates & seeing that the people have done their best we may be lead to ask a supplementary grant next year. Mrs Chambers & I plan to spend the winter in Erzingan & the chapel will be ready for use when we reach there in the course of a month or 6 weeks. We await the arrival of the party from Cple & hope to get off shortly after their coming. In calling on the Mutaserif in Erzingan he took occasion to ask about the school & began to remark that it had no firman & that we should be careful. I immediately invited him to come & visit the school & on my pressing the invitation he changed his style of remark & we had a long & quite pleasant interview. On returning here I found five boxes of books - 3 for Bitlis & 2 for here - under inspection. They had been taken from the ~~Serai~~ Custom house to the Serai. I called on the Muarif & he declared that he had strict orders to seize all books that came to the Custom House & examine. They were seeking all books that had any "reference to "Armenia" in a national

point of view. The word "Armenia" was a dangerous word. also any words that might be construed into political signification referring to the Armenian nat. life. The question of the hymn "I am a soldier of the cross" came up & he assured us that nothing religious would be considered - religion was free in Turkey - in fact religious freedom was a boast of Turkey. However I anticipate we will have some little trouble about it before it is finished. I call on the Governor tomorrow about school affairs & possibly the question may come up for consideration.

One of the young men arrested near Harpoot & brot here, died in prison the other day. His companions are undergoing trial for treason. War rumors are still afloat. Those supposed to know declare it will open in Oct. or early in the spring. Others say not.

Our schools opened a couple of weeks ago & give very good promise of usefulness. We trust Miss Forbes & Miss Preston's arrival will give new life to them. We expect them in about 15 days.

With kindest regards

Yours very truly,

W. N. Chambers.

Rec'd Oct. 17.

510

Erzroom Nov. 1st 1889.

Rev. Judson Smith D.D.
Boston.

My dear Dr. Smith.

It was my desire to prepare a report on the 50 years work in Erzroom & present it to An. meet. I found it impossible to find time. Since then I have at odd moments been looking over the Herald to find the history & have at last filled 32 pages with matter. I hoped I could do it in 20 pages, but incomplete as it it is, it would have been very much more so confined to so much shorter space. If the reading of it affords half the interest to the reader as the writing did me he will not consider time wasted on the extra 12 pages. I trust it will be of interest & useful in developing zeal for this work & put Erzroom in a truer light before her friends. An exceedingly hard field, very slow in developing, yet having made great progress taking all things into account.

I am sorry that in taking fine copies the writing struck through the paper & makes the reading rather difficult.

Because of some troubles in the church here we were not able to carry out our plan of spending some

time this winter in Ezzrgan. It was a very great disappointment both to Mrs. Chambers & myself, the more so as we had made every arrangement to go, had laid in stores for the winter there & not here & the house here was dismantled with a view to our going. At the last moment it was decided best for us not to go, & so we are here. I trust however I will be able to tour a good deal this winter. Miss Powers is again at work in school & Miss Preston is hard at work in the language. Mr. Richardson for the last few days has been feeling rather poorly, but hopes to be all right again again in a day or two. The rest of us are about as usual. Miss Ely passed here & we have news of her safe arrival at Khanoos. We were very sorry not to be able to accompany her at least that far. But what prevented our Ezzrgan going prevented that also.

We trust you had a splendid & useful meeting in N. York. We wait impatiently for reports.

With very kindest regards
Yours very truly
W. N. Chambers.

Erzroom Nov. 1887
Rec'd Nov. 27

511

Erzroom, Nov. 21" 1889

Rev. Judson Smith D. D.,

Boston. Mass.

My dear Dr. Smith,

We have a case on hand which I think I have not reported to you & which exhibits the attitude of the govt. at the present time. About six weeks ago five boxes of books were siezd in the custom house here. Three of them were for Bitlis & two for us. I called on the Chief of Public Inst. several times also on the Govnr. They gave all assurance that nothing religious would be touched. The Chief of Pub. Inst. declared they were looking for two things: (1) the word "Armenia" & (2) any word or words in any way calculated to stir up the national aspirstions of the Armenians. In the examination the hymns "Am I a Soldier of the Cross", & "A Crown in Glory" were found in all the hymn books & for that reason they were condemned. In the Bible Dict. was found the word "Hiasdan" in the article on Ararat. In the midst of the affair the local Chief of Public Inst. died which delayed the matter a little. Mr Dwight had tried to arrange the matter in C'ple. & got a promise from the Minst. of Public Inst. of a telegraphic order for the release of the books. No such order evercame. The acting chief the other day said that even if a n order by post were se t by the minister of Educ. it could not be executed, because "strict orders" had been received & a superior general order wouldwould be necessary to have any effect. All the communities are suffering

in this affair. The French Consul told me yesterday that the Frecnh Ambassador had asked instruciion from the foreign Minister at Paris. A lot of books of the Catholic Missionaries were siezed & condomned. There seems to be no distinction made between foreign books & those published by order of the Minister of Public Inst. I have reported the whole case to Mr. Dwight & I hope he may be able to do something. It is a case similar to that of the schools two years ago for which Mr. Straus rendered such good service & it is to be hoped that all the Ambassadors will unite to rectify the matter. These condemned hymn books are scattered over the land & if they are condemned all those people who use them will become liable for their use. There is a man in this prison now condemned to life exile for teaching his pupils to sing "The Children are gathering fom near & from far," He had his schollars sing it in honor of a govt. official, who immediatey ordered his arrest. He has been about two years in prison & only received his sentence two months ago. It is now before the appeal court in C'ple. Another box of books fer Bitlis is in the Muarif'shands & I presume the S. S. Lesson Books will be condemned. In fact the state o of the country could not be much worse than it is at present. It is simply heart sickning. Much has been said about the evil effects if Russia should come in here. I used to think so, but my mind is changing. Russia is severe & in all probability would prohibit Missionaries from residing in the country. But missionary residence is not an absolute necessity. We have been prevented from visiting that part of our field for three years. Yet our greatest encouragement

comes from across the border.. It is true that Protestants labo. under disabilities, but even that does not retard the work as much as some other things. The policy of Russia in the Baltic Provinces should not be taken as an indication of the general policy of the Russian govt. in respect of religious liberty. There the Lutherans were the ones attacked & that because they were of German nationality & religion & in cloe proximinity to their fatherland. In that there was an element of real danger to Russia. In the interior provinces there is no such danger, except the Armenian question which can be of no account to Russia in any important sense. On the other hand there is a certain amount of material prosperity, a slow but continuous development & withall an element of progress in the nation which will make itself felt some day. Nonconformists in Russia (the Lutheran is an established church ther) enjoy many of the privileges of Non conformists in England. If curch-bells & such like are forbidden to sects in England what can we expect from Russia? The Gospel is not bound in Russia & it might not have any more free course if missionaries resided there. I mean no reflection on missionary work in this. God has a purpose in it all & I would not consider it a great calamity if Russia should come in here & drive the missionaries out. It would not have the blighting effect that the present regime does.

De. 12. I was unable, because of pressure of work, to finish this letter at the time undertaken. Since then the reports of the N.Y. meeting have come to hand & although there was a good deal of feeling, yet it was evidently a great meeting. How I would like to attend

one of those meetings ! By the way, we have not yet heard from you as to our proposed visit to the U. S. next year, which the An. Meet. endorsed. Ten years have already passed since we came. But it ts not that wich makes us desire the change. We are in need of it & hope we may be able to take it. We await you judgment on the matter.

Since writing the above about the books the new Muarif has arrived. We called on him the other day & had a ~~to~~ long conversation with him . He reiterated the former Muarif's declaration to the effect that it would be impossible to obey any order from the C'ple Muarif without " superior orders" to that effect. This man proposes that a copy of each kind of book be presented to the C'ple, Muarif & in addition to the printed order on the fly leaf he put the impress of his seal on each page of the book, this stamped copy be deposited with him as a standard copy with which he may compare all books of that kind & so secure them from the danger of condemnation. He says that the trouble is that many obtain the permission of the Muarif to publish & in the course of printing & binding they introduce obnoxious things. Consequently they have no security but the way he proposes to have each page stamped. The end of this thing is not yet & I fear it will give us much trouble.

The trouble in the church is not passed yet here. The pastor has given his resignation & insists on its acceptance. The people do not wish to accept. It seems on the whole better to accept, but it is hard to bring things round to that point. We would be very glad if we could engage this pastor as an evangelist for the whole field, more especially if I go to America in '90. If Mr. Richardson is alone & ~~the~~

this church is vacant it will be very hard. This pastor has rendered very efficient servicein many ways in the genoral work& we will be very sorry to loose him. On account of these troubles the pastor asked me to take charge of the church & allow him to visit the outstations until the troubles should be removed. As a consequence, the pastor has been out in one direction viz. Erzingan, & Mr. Richardson in another viz. Khanoos & Alashgird. This week they are off again, Mr. R. to Erzingan & the pastor to Khanoos. My remaining in the city is not altogether to my liking as I am very desirous to visit the outstations, but on the whole this arrangement seems best.

We would reiterate our entreaty for another lady. Miss Powers is trying to do what she can but she is no t strong & will not be able to endure this strain very much longer. Miss Preston is preparing for Bible work amongst the women & I think she should adhere to that plan. So we hope you will not for a moment think that we are supplied in this respect. Also as to a new missionary I would like to call your attention again to the last resolution of Anl Meet., not that you have overlooked it, but because of its importance. If we take vacation this coming year, it will be very hard for Mr. Richardson to be left alone, & it is of the greatest importance that a new man should come in 1890. Mr. R. has gotten into work very nicely, but I know too well what it is to be left alone with all the burdens of the station on ones shoulders & Mr. R. is not very strong physicaly & I fear it would tax his strenght greatly to be left alone.

The new English Consul-a civilian this time- arrived

the other day. He seems to be a nice man & we hope will be ready to afford any assistance necessary.

The other day I had a very interesting interview with a Mohammedan, , a refugee from Kars at the time of the war. His plea was to be baptised. I talked with him a long time & he evidencd a very good spirit. I think he realized that the first thing nec. to become a Christina was not baptism. He declared his wife was of the same mind as himself. But what was my surprise a few days later another a man in rather high position in calling on me, in the course of conversation remarked that he was ready to accept our " sect ". This however was more because of his disgust at his present position thanfrom conviction of the truth, I imagine. The leven at work amongst the Turks willmake freethinkers or infidels & that because of the restraint to which they are subjected. In point of fact very many of them are already freethinkers. They can be that & evencurse the Koran but they must not be Christian.

The new chapel in Erzingan is so far finished that the people can occupy it. The plastering ceiling & seating remain. The people have worked well & hae contributed a little over 140£ towards its erection, this includes only the cash given. The Board appropriated 100£. However in the estimates for '90 will be seen an estimate of 45£ extra. We ~~can~~ esrnestly hopethis will be granted. The people have done nobly & to the utmost of their ability. The building is a good substantial one & will serve its purpose for many years to come. Its good effects are already perceivable. The former meeting place was quite near a public place of resort & especially on Sunday the crowd there is very large. For this

reason many were afraid to enter least they should be seen & so rediculed. Such may attend the new chepel & not be subjected to that scrutiny. The pastor of this place who visited Erzingan last month re-ports many attending & when he perfo med two marriago ceremonies the chapel was crowded to overflowing. This promises to be a great gain over the former place. It will give the work a great impetus.

We are allexceedingly sorry at the result of the Mussa Bey trial. If he returns to the scen es of his outrages he will become a fire brand.

With very kindest regards

Yours very truly

W. N. Chambers.

season many were afraid to enter lest they be seen & be rediculed. Such may attend the new chapel & not be subjected to that scrutiny. The pastor of this place who visited Erzingan last month reports many attending & when he performed two marriage ceremonies the chapel was crowded to overflowing. This promises to be a great gain over the former place. It will give the work a great impetus.

We are all exceedingly glad at the result of the Musa Bey trial. If he returns to the scene of his outrages he will become a fire brand.

With very kindest regards

Yours very truly

[illegible]

Erzroum, Nov. 21, 1889.
Rec'd Jan. 14, 1890.

Erzroom Dec. 24. 1889.

Rev. Judson Smith D.D.
Boston, Mass.

Dear Dr. Smith

Your favor of Nov. 23rd reached me ~~this~~ last week. Your report of $25 was very cheering indeed. When your letter arrived I was preparing a sermon for Sunday & I immediately siezed on the incident as an illustration of what zeal for the Lords cause may enable people to do. I will report the incident to the brethren at Shushi & I am sure will give them great encouragement. The other day I received a letter from Shushi asking that the preacher at Sa-maghar might be allowed to visit them. I wrote giving consent. Possibly he may be able to do some-thing to heal the Campbelite division.

The question you raise is a difficult one to deal with & I scarcely know what to say. During An. Meet. there was considerable discussion on the question of salaries. It came up because higher estimates were made for Erzroom & Mosul than for the other stations. The Finance Com. investigated the matter somewhat & after comparing the expensiveness of the different places reported that in the opinion of

of the Com. a married man without children required 12 1/2 T.L. more in either Erzroom or Mosul than in the other stations of the mission. This report was based on a comparisons of such items flour, wood, vegetables, butter, servants wage, horsekeep &c. It would follow from this that the salary of a single person would be 6 1/4 L. more for Erzroom & Mosul than for other places. So Miss Powers was made 81 1/4 while in other stations single ladies have 75. Miss Powers' was cut down from 90. The Com. tried to be careful in the comparison, but it was impossible to get everything in, e.g. the item fruit was left out. Fruit which costs us here 2 & 3 piasters an oke, costs 1/4 + 1/2 a piaster per oke in other places. Whatever principle may be assumed as a basis for regulating salaries from such a comparison, it is a fact that Erzroom mission-aries are always in debt & Miss. P. is no exception. As far as we are concerned I think we have been as economical as health & reasonable comfort would permit. I merely say this to show that Miss Powers is not alone in not being able to live entirely within her salary. It so appears that lady missionaries sals. are half that of a married man without children. Miss P's. is on that basis here. So a rise in one case would fairly lead to a rise all round; this I do not care to advocate considering the present state of the treasury of the Board. This state

of having to draw salary in advance often to such an extent, of having not only to deny ones self many things very desirable in themselves, but to be forced to pass by without affording assistance so many cases of real want is exceedingly trying. Take the case of the schools. There is not a scholar, boy or girl, in the boarding dept. who is entirely free, yet at the same time there is not one who pays in full. Yesterday a man brot. over the mountains some wheat to sell with the proceeds of which he would procure some clothes for his girl in school & shoes for his family at home for winter wear. It is an expensive three days journey & he had to hire conveyance. He found he could not gain his purpose. He came to me to borrow 40 cts that he might get for his girl the necessary articles of clothing & at the same time take the shoes to his children at home a great necessity in this cold winter weather. For what I consider a good purpose i.e. to sustain a principle of the school, I spent almost an hour in persuading that man to give up the thought of the shoes for his children in the village & provide the clothes for his daughter in school. Seeing that he could not do both I con- the latter of more importance. I am ill at ease today with the thought that I have entailed hard-

ship on those poor unfortunates for the sake in one sense of 40cts. I repeat this case because it is fresh. In this case I considered it better to insist, while I might in 10 other similar cases considered it better to ~~pay~~ give the 40cts from my own pocket thus entailing considerable expense. Nor is this an isolated case, it is but an example of many. This is one of the very wearing sides of this work. We all have to endure it. Miss Power is independent and generous to an extent of faultiness & withal of very keen susceptabilities, & being physically weak is all the less able to endure. So it is a very difficult to square the a/c. on a salary put almost on a minimum basis. Another thing. As I understand it the ladies of other stations room together & so share many of the expenses - such as fuel & light &c. Miss Power has been without an associate & so had no one with whom to share expense & now she & Miss Preston room separately - a better arrangement. In one sense 8. or 9£ is not a large sum, but it almost covers the keep of a horse for a year. It is impossible for the mission to take personal characteristics into consideration & it tried to fix the salaries on a basis that would be just looking to the whole mission. Acting on that basis the

mission has so fixed the salaries. If you would take the trouble to look at the Bal. Sheets of Ezroom treasurer in Mr. Ward's hands you would see ~~a~~ that Ezroom missionaries have had to draw heavily in advance on salary since the war more especially. The mission action is plausible, while on the other hand the figures of the Bal. Sheets show actual facts. For my part I can't persuade the mission, neither can I, though I have tried hard, ~~to~~ reduce the figures of the Bal. Sheets.

I am sorry to say that Miss Rowe's health has been quite poor since her return. I fear her return was a mistake & if she does not soon begin to gain strength her remaining will be almost useless. At present she is unable to use her saddle even if she had the horse & it remains to be seen whether she will be able to do so in the Spring. It would be useless to open the question to the mission before An. Meet. If you think well in your letter to the An. Meet. next spring you might call attention to the question & call for any necessary action.

The health of the rest of the members of station is very good.

I would also acknowledge your favor of Nov. 29. received this week. I was relieved to hear that the report reached you safely for at the time I sent it the mails were being examined. If you decide to carry out your thought in putting it in leaflet form I would suggest that my bro. has a hand made map of Erzroom Province, in addition to that that part of Kars Province lying adjacent to Erzroom Province, & Erivan Province & Karabagh. I will try & send you a rough sketch with outstations marked in color, also some corrections to be made in the report.

In our young men's meeting two young men confessed conversion & there seems to be a rising interest.

With my kindest regards

Yours very truly

W. N. Chambers.

Erzroom, Dec. 27, 1889.
Rec'd Jan. 23, 1890

especially for me was about ten pounds Turkish £44.

Now if to meet this the appropriations for the station next year must be £44.00 less we would prefer not to have it granted. They are cut down enough already we would rather try to pinch & squeeze some-where & make it up in the course of a year or two out of our salary. But if in some way without other places suffering you could be able to help us out to this amount we shall feel deeply grateful. This ever over hanging debt worries & frets me, but I am ever hoping we shall work out of it. Before the war families seemed to have no difficulty in making ends meet but ever since it has been different.

We are very happy this week in the arrival of our new asso-

Mrs. C. P. W. Chambers.

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Rec'd Oct. 29.

Erzroom Turkey
Oct. 4 1888

Dear Dr. Smith

An official letter seems such a formidable task that I have purposely taken unofficial paper begging you that you will count this letter as a private communication & not put onto the files.

You will doubtless recall the conversation we had in Dr. Bliss' parlor just before you left Cple. in which you said that should I find it necessary to return to Erzroom before, the Richardsons should reach Cple. I might inform you of the extra expense incurred by my coming alone.

I was in fact obliged to leave

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Cple. sooner than I had planned. The fewness of the families there now, sickness at Mr. Dwight's & other company in other families made it impossible to find a place to board, except alone at some hotel up the Bosphorus, which would have been both unpleasant & far too expensive for our limited means, so I left Cple July 24th, but I was fortunate in finding some one to take care of my little boy on the Black Sea so that Mr. Chambers came only as far as Trebizond for me. There we spent a week & took the journey home slowly & comfortably in the station spring wagon.

We reached here Aug. 15th the weather was at its worst it is never very hot here, but the air was life-less & full of

dust - For two or three weeks till rain fell & the air grew cooler little Talcott & myself felt rather poorly - but we are now all right and both much ben-efited by our trip - I enjoyed a great deal the pleasant meet-ing with friends, the renewing of old friendships & making of new ones - I feel keenly our iso-lated life here, but pleasant memories make it easier to bear & I feel greatly refreshed both in mind & body -

If we could live on our sal-ary here, if we weren't despite every effort, most of the time in debt I should not wish to take advantage of the offer you made in letter. but traveling as you know is expensive work and the extra expense of the carriage coming to Trebizond

ciates Mr & Mrs. Richardson, but in our joy and gladness at reinforcement & companionship, we feel so sorry for poor Dr. Raynolds at Van, surely he was in greater straits than we were.

I have felt not a little grieved that our lady teacher has not ~~felt~~ been forth-coming, that the reasons may be good, does not make the work at this end any lighter, but if we could only be <u>sure</u> of help in the spring we would work with lighter hearts. Miss Powers last letter speaks hopefully of Miss Donaghs of Chicago, & I find that she is a particular friend of Mrs. Richardson, so I hope her health will become quite restored & that we may welcome her before long. We are sorry she doesn't know French & only a little music, but I long so for some one

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who can give her entire time & strength to building up the school, that if she is a good teacher we will be quite content. Mrs Richardsons account of Miss Powers health is far from encouraging, I dont think she can be well in Erzroom climate unless she is quite restored in strength before returning. The girls school is doing very nicely with two efficient native teachers, one a graduate from Bardezag. There are but 20 scholars but as always, we hope for additions. The kindergartan is very flourishing, enrolls over 40 pupils. It has seemed best to leave the school in the hands of the two teachers as I have not strength for much except general over-sight & advise, but it troubles me to have it so.
With kind regards to Mrs. Smith & yourself. Sincerely -
V. C. P. H. Chambers -

The two teachers that came with me from College, pupils of Miss Farnham's at Adabazaar are doing excellent & very satisfactory work in the girls' high school. They have 26 scholars, eight of whom will graduate next year. While I try to keep a general oversight, I can give very little time to the school, & I feel that on the whole the teachers would do better to have most of the responsibility resting on them-selves. At the same time I realize how much more the girls would get especially in a spiritual way had they an American teacher in their midst.

Mrs. Richardson is having rather a hard time getting acclimated, the rest of us are very well. Little Talcott a picture of health & the joy of our home. Your daughter will be coming home for her first

Mrs. C. P. W. Chambers.

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Erzeroum Turkey
Dec. 4th 1888

Rec'd Jan. 1. 1889

Dear Dr. Smith -

Yours of Oct. 31st has come to hand, and I feel so grateful to you for its contents that I must sit right down and tell you so.

Will you please accept our hearty thanks for so kindly & so promptly securing for us the ten pounds.

It is very nice to have the notification reach us before the yearly accounts are sent off this week, it will help not a little to making our personal accounts come nearer the mark they should.

Our hopes about Miss Donoghue go up & down with each succeeding month, the last word which was from Miss Powers, was to the effect

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vacation about the time this reaches you & that first ex-
the best vacation
A delightful time
regards to you
Very sincerely
C. P. W. Chambers

that she probably w[illegible] [illegible]e
& now you say that she is "thinking
favorably of Erzroom". I have written
to her myself urging our needs &
entreating that if possible she
will decide to come to us.

But if she doesn't think she can,
you will begin to look else-where
won't you Dr. Smith? don't forget
us, please don't. Truly I think our
needs are as great as any place
now calling for reinforcement,
even to fill Miss Hamlin's place
at the Home! And please remem-
ber we want two, besides Miss Powers.
Other places have their two three
& four lady assistants, and
this field is among the largest
in Turkey. Since Miss Van Duzee
left there has been little touring
among the villages by a lady, &
there is great need of it.

You ask about our kindergarten

and I am happy to be able to report it as so prosperous. This is its third year, beginning with eleven pupils, it now has forty four names on its roll-call twenty of these are from Gregorian families. From this we hope to have the pupils pass into the intermediate & high-schools. We have in the latter only four or five Gregorian scholars, but we hope as these young children get accustomed to coming to us for the sake of the kindergartan drills, that they will continue in our schools as they grow older. The teacher that we have is one of Miss Bartlets pupils, she has been well trained & given great satisfaction. Another point of interest, is that these kindergartan pupils coming from more well-to-do families are almost all of them full-

P.S. I meant to speak of two cases of small-pox we have had in school the first was the child of the teacher of the boys school, who has his living rooms in the building of the girls' school. We feared for such close proximity for the Kindergarten & so moved it over into a vacant room in the boy's school building, but no sooner than they were fairly settled, when one of the boys (boarders) took the disease, we moved him out of the building & delegated one of the older boys who had had the disease to take care of him. This poor fellow is having it pretty severely but not dangerously so far. There is a great deal both of small-pox & measles in the city, & naturally we feel a little anxious about our little boy. We are probably being constantly exposed to the former.

The female part of the S. School which since last winter has been meeting [illegible]

of these are often married women whom Mrs. Chambers has in a Bible class. We have been especially pleased to see a more steady & regular attendance on the part of the children, the infant class now numbering from 14 to 18. Picture cards have helped a great deal but they only receive when they learn their verse perfectly four weeks in succession. The chapel is only large enough for the main part of the S. School.

Mr. Chambers has been trying to write you for some weeks, to give you an account of the state of affairs in the out stations but he is just over ridden with work, Mr. Richardson already has enough of language to render some assistance, but the preparation for three or four services a week takes much time & thought. For some weeks in the fall Mr. C. was quite poorly but I am happy to report him as quite recovered. — Sincerely, C. P. W. Chambers.

Pireus - June 24th

S. S. Minerva -

Dear Dr. Clark -

The course of our journey has brought us back to the Pireus where the vessel lies a day to take on cargo - As we spent four days in Athens on the outward trip, we thought it hardly worth-while to make a trip to the city this hot sultry day - So I avail my self of the quiet & leisure to write to you a letter that it has long been in my heart to do -

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I want you to know how thoroughly I appreciate the kindness which you & the committee have shown me & my husband, and to send your our special & hearty thanks, for the sum you appropriated for our use.

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Perhaps you have heard from Mother the course of our trip - First to Athens then via gulf of Corinth & Brundisi to Naples, Rome, Florence and Venice - The weather has been most favorable from the first and nowhere have we suffered from the heat - Rome was not yet deserted of its travelers & in Florence it was almost too cool for comfort. The last two cities were to me of great interest, because I have for some time given more or less study to the objects of interest in them. Many of the places were so familiar it seemed as if I must have seen them before - How it rouses in one a desire to read & study to visit these places of so much historic interest - What ever ones

work. I think they do it better, if there is also time given, be it ever so little, to some-thing out of ones regular line of work. And so I hope we have seen things, which will lead us to do better work, by freshening & rousing our line of mental thoughts. Mr. Chambers I think has enjoyed these things, especially as he has been longer & more out of civilization than I.

We reach Cple. Friday the 28th shall be there about a month & then start for our new home. Again thanking you for your kindly interest, in which Mr. Chambers heartily unites.

Sincerely yours.

Cornelia H. Chambers.